San Francisco, 15 February : 1900

THE PACIFIC

A religious and family paper

Volume XLIX *Number 7*

Mocar Geo 16 00
400 Edward

A Larger Prayer.

AT first I prayed for Light;
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith;
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I ask for Love;
Deep love to God and man;
A living love that will not fail,
However dark His plan.

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

Edna Dean Cheney.

Published Weekly at the Y. M. C. A. Building, San Francisco, by the Publishing Company of the Pacific.

THE PACIFIC

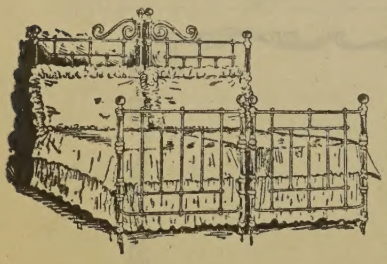
Established 1851.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00



PROBABLY the best metal (brass and enameled and brass) beds in the country are Adams' & Westlake's make.

Their cheapest bed is as good as their most expensive, but not so showy.

So, if you get an Adams & Westlake bed you get a good bed—no matter what you pay.

Of course, we sell them; you can't get them any place else in San Francisco.

California Furniture Company,

(N. P. Cole & Co.) Carpets,
171 Geary Street, Rugs,
San Francisco. Mattings

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

SCHOOLS.

POMONA COLLEGE,

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Seeks to give a complete college training.

Address for catalogue, etc.,

REV. FRANK L. FERGUSON, President.
REV. E. C. NORTON, Dean of Faculty.

Mills College and Seminary

THE OLDEST

PROTESTANT SCHOOL FOR GIRLS

ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare opportunities offered in Music. One hour's ride from San Francisco. Board and Tuition per Term of Twenty Weeks, $180.

Spring term opens Jan. 10, 1900

Write for catalogue to

MRS. C. T. MILLS, President,

MILLS COLLEGE P. O., ALAMEDA CO., CAL.

PACIFIC THEOLOGICAL SEMINARY,

REMOVED TO BERKELEY

Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.
Oakland, Cal.

IRVING INSTITUTE,

SAN FRANCISCO.

Select Boarding and Day School for Young Ladies.
Primary Department for Children.

A carriage will call when desired.

This school, so well known for twenty-one years, has moved into an elegant and commodious building on the northeast corner of California and Buchanan streets. It gives full seminary and college preparatory courses, language, elocution, music in all branches, and art. It is accredited to the universities.

For further information address the Principal

REV. EDWARD B. CHURCH, A. M.

OAKLAND SEMINARY,

528 ELEVENTH ST.,

Corner of Clay.

MRS M. K. BLAKE, Principal.

The oldest private school in Oakland. Best of accommodations for boarding and day Pupils. Includes the different departments, from Kindergarten to University Work. None but teachers of large culture and experience employed.

Special attention is given to Art, Music, Oratorical Work, Physical Culture and Deportment. A safe and pleasant home school. Centrally and healthfully located.

Prof. Harry Stuart Fonda, late of Mark Hopkins Institute, has charge of our Art Department.

BELMONT SCHOOL,

BELMONT, CAL.

This school intends to meet the most intelligent and exacting requirements regarding Christian influence, sound scholarship and physical well-being. It is fully accredited at the University of California in all the courses, also in advanced work, and at Stanford University, and gives especial attention to preparation for them, but it will continue to offer thorough preparation for the best Eastern colleges and technical schools. We believe that our entire equipment—our teaching force, our laboratories, library, gymnasium, heating and electric lighting—will command the confidence of those best able to judge, and we therefore cordially invite all interested in helping to build up a center of good moral and intellectual influences to visit the school, whether they have sons to educate or not. For catalogue address,

W. T. REID, A. M. (Harvard),
Head Master

Dr. C. Deichmiller

DENTIST

Fifth Floor, Rooms 3, 4 & 5, Tel. Black 2066
Y. M. C. A. Building, Cor. Mason and Ellis, San Francisco, Cal.

SAN FRANCISCO LAUNDRY

Office, 33 Geary St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, 15 February: 1900

With the Children.

"Only an hour with the children,
Pleasantly, cheerfully given;
Yet seed may be sown
In that hour alone
Which will bring forth fruit for heaven."

Christian Work among the Young.

Last week there were reported in our church news columns ten accessions to a church on confession of faith, all of which were from the Sunday-school. A few weeks previous ten accessions on confession were reported from a little church of about fifty members, all of which were also from the Sunday-school. About the same time it was stated that of the twenty-seven persons received into another church on confession during 1899, twenty came from the Sunday-school.

We doubt not that the larger number of accessions to our churches on confession during the last year have been from among the young people. And it is among the young that the Christian worker will find the best fields of labor in the future. In the evangelistic campaign now being conducted in Glasgow the larger measure of blessing is said to have come among the children. Mr. McNeill, a leader in this campaign, has several times called especial attention to the wonderful things God was doing among the bairns. And a Glasgow correspondent of the London Christian says that in this department the workers seem to have prepared far too small a vessel to receive what the Lord was ready to give. It is said that over and over again the helpers were far too few to deal in any thorough way with the number of really earnest boys and girls whose hearts had been touched; that as many as five hundred cases had been found in a single after-meeting, and that it was nothing unusual to find an hundred and fifty. In these metings great discretion was used in speaking to the young people who remained. "No encouragement was given by leading questions, or otherwise, to premature or ill-considered professions. Yet from every quarter the testimony is that clear and decided cases of conversion abounded." At the close of a work held in two churches in one part of the city the gathering of the converts showed fourteen boys and girls in their tenth years, fifty-one in their eleventh, thirty-six in their twelfth, thirty-eight in their thirteenth, and nearly fifty of varying ages, only a little above the thirteenth year. Not a few younger than ten, it is said, were greatly disappointed when discouraged from enrolling themselves on the list of converts. It is asserted by some that many of this number, gathered by the meetings in the two churches to which reference is made, were from Christain families and were really children of God before the meetings were held; and that the effort thus put forth only more fully ripened them as Christians. This in all probability is true. But it detracts not from the weight of the incident as an evidence of greater success to be attained by the Christian worker among the young than elsewhere. The evangelistic workers went forth in the Glasgow campaign sowing the gospel seed; it found the best ground in the hearts of the children, and in large numbers were they gathered visibly into the Kingdom.

Some years ago an evangelist asked all in a congregation of Christian people who had been converted before the age of twenty to arise. There were 1,339 persons present and 1,100 arose. Persons who have made careful estimates say that a very large majority of the working Christians in our churches were converted before they were fifteen years old. Not only are the large majority reached in youth, but, won then, they usually develop into the most useful Christians. A farmer was once asked, "How do you get sheep so excellent

and beautiful?" His reply was, "I take care of the lambs." With such thought as this in mind an aged minister once said, "If I were to repeat my ministry I would give my chief attention to the young."

It promises much for the church that there is to-day a rapidly growing disposition toward catechetical instruction. Considerable interest was awakened in such instruction by the issuance last year of a catechism by the Evangelical Free Churches of England and Wales. This was followed by others, notably by the one by the Rev. William J. Mutch, and the one by Dr. Doremus Scudder. The latter is entitled, "Our Children for Christ." And to thoroughly instruct them in these catechetical lessons is to do much toward bringing them into right relation with Christ. The answers in this catechism are to a considerable extent in the words of Scripture. The one by the Rev. Mr. Mutch is entitled, "Christian Teachings." It has questions and answers about God, man, the Savior, the church, concerning the Christian life, Christian observances and work, and is in every way calculated to do much good wherever used. So also is the one by Dr. Scudder.

It is to be hoped that these or other catechisms will find their way into thousands of homes on the Pacific Coast. If they do our churches will in a few years show larger accessions than they have been showing for some years. Of old it was said: "And these words which I command thee this day shall be upon thine heart; and thou shalt teach them diligently unto thy children." And again was it said: "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Many years ago J. G. Holland wrote: "We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand to one."

College Consolidation Again.

The plan favored by some of the friends of Christian education in Southern California for the consolidation of various educational institutions involved the selection of Los Angeles or Pasadena for the location of the consolidation. A few days ago a Pasadena correspondent of a Los Angeles paper stated that President Ferguson of Pomona had been in Pasadena recently to confer concerning the removal of Pomona College to that city. A representative of the Pomona College paper interviewed President Ferguson and learned that there was no foundation for the report. Last year the trustees, it is said, appointed a committee to confer concerning the possible unification of the colleges. It does not appear that much has been done beyond this. President Ferguson, of course, is on record by his address at the Association last October as favoring some plan for consolidation, and he is quoted latterly as saying that Pomona College might consider the advisability of removing if Pasadena were to provide $250,000 for a consolidated institution to be located there. In the event of removal he says that Claremont would be an ideal location for an academy or boys' preparatory school like Phillips Exeter or Andover, that it could be made the equal of any similar school in the country. The interview, as printed in the college paper, concludes as follows: "Still there is little probability of any such outcome and it must not be understood that we consider the location of our college as undesirable. It has hampered us in getting the college before the attention of the public; but as the college is becoming more widely known it will be nodisadvantage, In many ways it is a distinct disadvantage, for the best results in education, to be somewhat remote from a large city, and many recognize this fact. We purpose to develop this institution on broad lines; our trustees desire to fill a large proportion of the vacancies which may occur with representative men from other denominations, thus making this institution as representative as possible."

The assets of Pomona College in real estate and endowment are thought to be equal to the combined assets and endowments of the College of Liberal Arts of the University of Southern California, the Chaffey Preparatory School, Occidental College and Throop Polytechnic Institute—the institutions the unification of which with Pomona has been suggested.

Now that the suggested unification is before the public we shall await developments in interested expectancy. Pasadena has wealth enough to furnish $250,000. Would the offer of that sum for endowment effect the consolidation of the institutions named? We doubt

it. Our special reasons for this belief were given in The Pacific for February 1st. It is said that Dr. White, ex-President of the U. S. C., favors it, and that the matter has even been considered by the Methodist Conference. Some of the institutions are almost on their last legs, if indeed they ever had any legs. Pomona is in fair financial condition, with good prospects right along in the future. Will the others earnestly consider a proposition for consolidation at Pasadena? That is the question. If the Pasadena people are awake to their interests they will make them at least to consider it. Such an educational institution as these colleges would make if consolidated would crown Pasadena as nothing else could crown her.

Just as we are about to finish this editorial comment an article in the Pomona Times comes to our attention, in which it is stated that the people of Claremont greatly deprecate this agitation. They say that "the mere talk about it is damaging to Claremont." And they hope that the agitation of the question may soon cease and cease forever. The Claremont people take the right view of the matter. And now that the proposition has become known, it is in the interests of both town and college that definite action be taken quickly. The Pacific does not believe that consolidation can be effected.

An Active Church Missionary Society.

Plymouth church, Seattle, has an active Missionary Society, and the attractive manner in which it puts forth its program for the year 1900 promises increased interest and activity. Nothing else so good along the Missionary line has come to our notice. For January the topic for consideration was "South Africa." It was considered geographically, historically, and from a missionary standpoint. There was also a paper on "The Boers and their Country." For the present month the topic is, "The Home Missionary Advance, Step by Step." Ex-Governor Knapp of Alaska presents the advance prior to the Civil War, and Mrs. A. J. Bailey, the wife of the State Superintendent of Home Missions, the expansion during the last three decades. In April the work among our Indians will be considered. Here the subdivisions of the topic are: "The Government and the Indians", "The Reservations," "The Old Missions of California," "The Alaska Indians." During other months attention will be given to "Protestant Missions in Papal Lands," "Joseph Neesima and His Work in Japan," "South America—the Neglected Continent," and "Medical Missions." In June the topic will be "The Children and the Young People." At that time the Rev. Samuel Greene of the Sunday-school and Publishing Society, who has been in the Sunday-school work in Washington for many years, will speak on "The Pioneer Sunday-school Work." "The Home, School and the Church," "Branch Schools," and the Y. P. S. C. E.—"Connecting Link Between the School and the Church," will have attention also. In September, when the missionary problems of their own state will have consideration, the Rev. A. J. Bailey, Superintendent of Home Missions, will speak on the "Progress During the last Decade"; Rev. H. H. Wikoff on "Church Buildings and Parsonages"; and Dr. Temple, the pastor, on "Our Present Needs and Prospect." In December there will be an all-day meeting, in which the other Congregational churches in Seattle will be asked to unite. The general topic is to be "The Century's Missionary Achievements." City missions will be considered as follows: "The City's Importance," "The City's Perils," "The City's Salvation." Under Home Missions the subdivisions are: "The Men in the Work"; "The Money in the Work"; "The Churches and the Work." On the world field papers will be read as follows: "Conditions at Beginning of Century," "A Century's Work at Home," "The First Fifty Years of Foreign Missions," "The Present World Survey," "The Allied Forces at Work." The day will close with addresses on "The Inspiring Considerations," "The Encouraging Retrospect," "The Thrilling Outlook."

In a booklet in which this program is printed we find this motto for the Society for 1900: "A monthly contribution for missions from every member of Plymouth church." The members of the church are asked to put the booklet in a conspicuous place in their homes.

The Plymouth Missionary Society was organized in November, 1898, in order that more effective missionary work might be done by this church. To this end it was for men as well as for women. The pastor is president,

a lady is vice-president, and a year's experience has shown that the Society is really what it was organized to be, a *church* missionary society.

An Oakland Church and the Doxology.

The doxology written by Bishop Ken of England in the seventeenth century is of frequent use in voicing praise to God. It has had extensive use not only in the service of the sanctuary, but has been sung on many occasions when glad news has come to people. It was sung at a great educational gathering at Andover, Massachusetts, in 1858, when word came that Cyrus W. Field had finally succeeded in laying the Atlantic cable. It was sung in General Assembly meeting when the plan for the reunion of the Old and New School Presbyterians had been consummated. It was sung by the people in the manufacturing towns of Lancashire, England, when the cotton famine during our Civil War had been broken, and its singing was with tears rolling down the cheeks of the people as they drew along the streets the wagons loaded with the cotton. A little band of workers in Pilgrim church, Oakland, sang it last Friday night when the information came to them, as they were consulting concerning Sunday-school work, that the call recently extended to the Rev. Raymond C. Brooks of Eugene, Oregon, had been accepted. Pilgrim church has been pastorless nearly a year. It is not an easy thing to secure a pastor for a church circumstanced as Pilgrim is. The problems are other and greater than they would be if there were not a strong central church. But all the year there have been strong hearts in Pilgrim church—hearts that never faltered. They believed that God had work for their church to do, and that in his own good time the man for the work would be found. Mr. Brooks came to California a few weeks ago for a brief vacation. He was asked to supply Pilgrim church pulpit two Sundays. From first acquaintance there was unanimous opinion that the man for the church had appeared. A unanimous call was given, while Mr. Brooks was yet in California, so that the utmost personal effort might be brought to bear to induce him to accept. He saw quickly the opportunities the field afforded and said that he would be willing to unite with the church in an effort to meet those opportunities were it not that the church at Eugene seemed to need him for a while yet. But he agreed to give the matter careful and prayerful consideration.

It seemed finally to him to be the voice and call of God, and so Pilgrim church people rejoice and sing the doxology. Mr. Brooks has been at Eugene nearly four years, and it is with great reluctance that the church there parts with him. He is a graduate from Tabor College, Iowa, and from Yale Theological Seminary. His second pastorate will be the one in Oakland, and it is likely to be of considerable length, inasmuch as he does not believe in short pastorates, and Pilgrim church is desirous of escaping such in the future.

"Coffee Saloons."

Temperance workers in San Jose have adopted an excellent plan for breaking the power of the saloon. They are opening "coffee saloons." The rooms are to be furnished attractively for reading and amusement purposes, and in this way a counter-attraction to the saloon as a place of resort will be offered. Such rooms in all our towns and cities would do great good. They should be open to the people of the surrounding country as well as to the townspeople. Men who come in from the country on business often want some such place where they can sit down and talk with a friend for a while, or have a harmless game of some kind. If a place is offered where these privileges can be had, in addition to light refreshments, it will find in many places a hearty welcome and patronage. We hope that the San Jose "coffee saloons," and all others established elsewhere, will have in addition to their reading rooms and rooms for games yet other rooms where conversation will be allowed. Many a person has taken his first step toward a drunkard's grave by going into a saloon simply because there was no other place for him to go to, except a hotel, in order to get off the street for a while when business detained him in town. The saloon and the gambling room were almost the only places ready to welcome him. The smaller cities and the towns do not have Y. M. C. A. privileges, and where such privileges are offered they seem to be, nowadays, largely exclusive. On many reading room doors in Y.M.C.A. rooms may be seen the words, "For members only."

A Congregational minister from a neighboring state, visiting not long ago in Califor-

nia, expressed considerable surprise at seeing this announcement on a Y. M. C. A. reading room door in a flourishing little city not far away. He turned away from the door and sought that building no more. When told by a friend that ministers were welcome and that he could gain entrance by speaking to the Secretary, he expressed himself as being against the principle of operating in a restrictive manner an institution which every year appealed to the public for its support, and whose buildings, if they had any, came by donations from the public.

But the well-managed coffee saloon can do a work that the Y. M. C. A. could not do, even if operated in the most open manner. It would appeal to and attract many whom the Y. M. C. A. could not attract. Those who patronize it would feel that they were, now and then at least, paying something for its privileges by refreshing themselves as occasion demanded from the refreshment counter. There is not a town anywhere that could not afford to contribute generously to their support. They would soon elevate the standard of life throughout the community, and in many places would, after a time, become self-supporting.

Notes.

John Willis Baer of the Christian Endeavor Society has addressed a letter to Presbyterian pastors in which he asks this important question: "Has not the time come in our denomination to put new emphasis upon catechetical instruction?" He says: "The Junior Society affords a rare opportunity for such instruction. At least ten minutes could be wisely given during each Junior hour to a catechism." This is a good suggestion for Congregationalists as well as for Presbyterians.

It is to be hoped that some of Dr. Pearsons' donations, soon to be made to educational institutions, to the amount of a half million dollars, will come to the Pacific Coast. There are good reasons for believing that they will come this way. Dr. Pearsons considers that he never gave money to better advantage than when he gave to Pacific University and Whitman and Pomona colleges. He realizes that the money thus given is doing great good; and he knows also that by backing it up with more he can make it do a great deal more good. He desires that every dollar of his money shall count for all it possibly can; and so it is likely that Pacific Coast institutions will again be remembered by him.

The Pomona College Student Life states that a California friend of the college who has previously given $500 to the endowment fund, has subscribed $2,000 more to the same fund, and that another friend has agreed to give what will amount to several thousand dollars more. It is said that the endowment is likely to reach a quarter of a million dollars by the end of the year. That is not large in comparison with the heavily endowed colleges and universities, but it is a pretty good endowment for an institution no older than Pomona. Nevertheless, it ought to be largely increased in the near future; and we have no doubt that it will be, for Pomona has the hearts of the friends of Christian education both in California and elsewhere. Very many decades ought not to pass away before Congregationalists in California would be found to be aiding that educational institution far more handsomely than any have as yet.

Superintendent Harrison's Home Missionary Catechism is proving very popular. Many pastors are sending for them to distribute among their people. One says: "They ought to be in every family." They are especially for California, but much concerning the national society is of wide interest. The following shows how alert that society has been in its work: "Chicago was but a hamlet of two hundred people, gathered about a frontier fort, when Jeremiah Porter proclaimed there the gospel of Christ and gathered the first Christian church in all that territory. Milwaukee was a jumble of rude huts when its pioneer missionary came. Willey had reached New Orleans on his way to California before its treasures of gold were made known. Atkinson was en route to Oregon within thirty days after it became United States territory. The story of the earlier is repeated in later history. The first locomotive which entered the territory of Oklahoma bore thither five Congregational missionaries."

Chronicle and Comment.

Concerning Alaska at certain times of the year it can truly be said, "There is no night there." And there is gold enough for golden pavements here and there. But it is not the New Jerusalem, according to the experiences of missionaries, and there is a great field for Christian work.

Miss Sewell, who wrote "Black Beauty," received only one hundred dollars for the manuscript; but the great reward has come to her in the good that has come to horses through the more humane treatment given them since this book has been in circulation. The book has had in English a circulation of several million copies, and it is now being published in a large number of other languages.

After the Rev. C. M. Sheldon has finished his newspaper experiment and has made a trip to Europe he may become associated with Dr. Gunsaulus in the work of Central church, Chicago. Dr. Gunsaulus preaches only once each Sunday. He would like to have two services, but is unable to undertake so much. The growth in attendance since Dr. Gunsaulus took charge has been large. Mr. Sheldon has been picked out as a good assistant, and it is said that strong pressure will be brought to bear to induce him to accept a call.

The rise in the price of paper has made it necessary for some newspapers to raise their subscription price. The Pacific is paying fifty per cent more for paper than was paid six months ago. The wood-pulp trust has made the trouble. Many newspapers are asking Congress to remove the duty on wood-pulp. It ought to be done. But The Pacific asks its subscribers to watch the labels on their papers and remit their subscriptions promptly. And whenever the time has passed to such an extent that a request for the remittance is sent out it will help greatly if attention is paid to it at once. This is a paper of supreme importance in Pacific Coast Congregational work. It is not published for the purpose of making money, but for the upbuilding of the church kingdom.

Dr. F. A. Noble of Chicago said recently concerning Salt Lake College, after a careful study of the situation, that within the limits of the Republic he knew of nothing in educational lines which is of so immediate and commanding necessity as the building up of this college. The Rev. J. Newton Brown, dean of the faculty, writing recently concerning the Mormon Sunday-schools, says that they have a membership of 120,000. He says further: "I have a set of forty-eight lesson-papers used in these schools. Thirty-six of the lessons are from Mormon books, several are partly from these books and mostly from the Bible, but only three are wholly from the Bible. The Mormons believe that there are many gods; that God was once a man; that he has body, parts and passions; that they have a Mother in heaven as well as a Father in heaven; that they will continue to beget or bear children in heaven; that their priesthood has authority to open and shut the gates of the kingdom of God; and that the president of their church is God's mouthpiece on earth. These beliefs make them pitiable victims of priestcraft. What our churches do for these misguided people must be done mainly through our Christian schools, of which the most important is Salt Lake College."

Among the papers received at our office is The Indian Helper, published at the Indian Industrial School at Carlisle, Penn. In a conspicuous place in the paper stands this announcement: "The Indian Helper is printed by Indian boys, but is edited by the Man-on-the-band-stand who is not an Indian." From the columns of the paper we are led to conclude that the Man-on-the-band-stand is doing, in this and other ways, good work in the training of the young Indians at Carlisle. Among the good things said to them in the last number is the following, which is timely for many people elsewhere, as well as for the Carlisle Indians: "One of the last and hardest lessons young people have to learn is that the earth and all that is therein is not for them alone, nor they for themselves, but that they owe something to those about them. The boy or girl who thoughtlessly takes all advantages and opportunities for his improvement and yields nothing, nor gives anything of time or talent to help the moral or spiritual life of his institution, has few elements in his nature that will make him a desirable worker or citizen anywhere. Are Carlisle pupils thoughtful enough of what they owe of time and effort to their fellow students and to their institution? Are they cultivating this spirit of altruism in school life that will enable them to be the future guardians of the city, the State and the nation?" The Helper tells of a handsome new wagon, with leather cushions, made by their blacksmith and wagon-maker force and shipped to Oklahoma, and it has pleasure in chronicling the fact that the agency blacksmith at Ft. Simcoe, Washington, is a splendid mechanic, "another good Indian better alive than dead!"

Hilo, Hawaii.

The annual meeting on January 17th of the First Foreign church, J. A. Cruzan pastor, had a large attendance. Reports from all departments of church work showed a gratifying advance and a healthy condition. The additions to the membership in 1899 were twice as many as in any other year since the organization thirty years ago. The Sunday-school during the year has had a marked growth, and has reached "high water mark" in attendance. The Y. P. S. C. E. is in good working condition, the Junior division having more than doubled its numbers during the year. The Woman's Missionary Society maintains a free kindergarten at an expense of about $900 per year, with an attendance of thirty-five. The Ladies' Society has recarpeted the aisles and pulpit platform, refurnished the choir gallery, purchased an indiviual communion set and fifty additional copies of the Psalter. The attendance on all the services has increased during the year. The work among the young people and children is especially hopeful and promising.

The average Home Missionary salary in California is $600 per year.

Religious Conditions in Colleges and Universities.

A short time ago the Public Relations Committee of Hartford Theological Seminary sent letters to about one hundred colleges and universities, asking for information on the religious condition in these institutions. The forty-five institutions which reported are located in twenty different States. They represent seven denominations—five are Presbyterians, six Methodists, one Baptist, one Free Baptist, two Dutch Reformed, one German Reformed, fifteen Congregationalist, fourteen non-sectarian. Of the non-sectarian institutions, six are State universities. These forty-five institutions have an attendance of over 30,000 students.

In only three institutions is the religious condition said to be at all discouraging. Two institutions report a lack of interest in missions. Only one has no Young Men's Christian Association. Twenty per cent of the students of the State University of Wisconsin, Madison, Wis., are interested in Christian work; fifty per cent of the senior class are Christians. The membership of the Young Men's Christian Association in the University of Minnesota, Minneapolis, has doubled, being now 425; fifty per cent of the senior class are Christians. There are forty saloons in Ann Arbor. Fifty-seven per cent of the students in the University of Michigan are Christians. There are twenty-six Student Volunteers for foreign missions in the senior class—twelve women and fourteen men. In the University of Illinois, Champaign, Ill., forty-five per cent of the students are members of evangelical churches; forty-five per cent of the senior class are Christians. Eighty-five per cent of the 1,000 men in the University of Nebraska, Lincoln, Neb., are Christians; 300 are members of the Young Men's Christian Association; 116 are in the Bible class.

Each of the six State universities which answered has a Young Men's Christian Association. The three which reported the percentage of Christians in the whole institution averaged sixty-five per cent. The three which report on the per cent of Christians in the senior class show an average of forty-eight per cent. Of the fifty-nine men and women in the senior class of five State universities forty-four have the foreign mission field in view, and fifteen the home field.

Six Methodist institutions answered. Wesleyan University of Middletown, Conn., reports thirty-nine Christians in a senior class of sixty-six, who are active in religious work. The Ohio Wesleyan has in a senior class of sixty, fifty Christians and twenty-two studying for the ministry. In Syracuse University, N. Y., fifty per cent of the present senior class are Christians. Eighty-four per cent of the senior class in Boston University are Christians. In Northwestern University, Evanston, Ill., over 200 students out of a student body of 300, one hundred are interested in Christian work, and fifty or sixty are real active. Twenty-nine out of thirty-seven seniors are Christians. Sixty-one men in the senior classes of five of these Methodist institutions are preparing themselves for the ministry. Six of them are volunteers for foreign missions.

Busknell, a Baptist institution of Lewisburg, Pa., reports eighty-nine per cent of its senior class to be composed of Christians. Bates, a Free Baptist college in Maine, reports that above fifty per cent of the students are Christians. In a senior class of thirty-nine there are twenty-five Christians.

Five Presbyterian institutions answered. Lafayette College, Easton, Penn., writes: "The religious work is very gratifying, and at a good standard now." The five men of the senior class in Coe College, Cedar Rapids, Ia., expect to enter the ministry. Lake Forest University of Illinois reports the religious work to be on a better footing than ever before. Princeton University expects to hold special meetings from February 25th to March 4th. The students are supporting Mr. Cailey, their missionary in China. The Bible classes have an enrollment of 170; the Mission Study class numbers forty-five.

In Center, Coe and Lafayette Colleges over seventy-eight men out of every hundred are Christians. The number of men looking forward to the ministry in the senior classes of Center, Coe, Lake Forest, and Lafayette Colleges is seventeen.

Twelve non-sectarian institutions reported aside from the State universities. In Cornell University, since early in October, prayer-meetings have been meeting each morning at 7:50 to pray for a spiritual uplift among students. There are 2,200 students in the university. Sixty per cent of the senior class are Christians. The secretary of the Washington and Jefferson College, Penn., Young Mens' Christian Association reports ninety per cent of the senior class to be Christians. From the great University of Chicago comes the message that there is a steady progress in the religious work. In Johns Hopkins University, Baltimore, sixty-five per cent of the senior class are Christians. There are more men among the post-graduates going to the foreign field than among the undergraduates. Park College, Parkville, Mo., reports that out of 362 students in the college, all but nine are Christians. There are forty-three volunteers, fifty-four candidates for the ministry, and fifty in the Mission Study class.

The average per cent of Christians in the senior classes of seven non-sectarian institutions is seventy-two and one-seventh per cent. In eight of these institutions fifty men in the

senior classes are studying for the ministry; twenty of these are Student Volunteers for foreign missions.

Fifteen Congregational colleges and universities answered. In Carleton College, Minn., all the nine seniors are Christians, and four of them are volunteers for foreign missions. The secretary of the Williams College Young Men's Christian Association, Williamstown, Mass., reports that more men are enrolled in the Bible Study classes than ever before. The Association expects to move into Jessup Hall, its new building, in a few weeks. Amherst College, Amherst, Mass., reports fifty per cent of the senior class to be Christians. In Ripon, Wis., a constant growth since September is reported. Doane College, Crete, Neb., has twelve Christians in a senior class of thirteen members.

"At no time," writes the Young Men's Christian Association secretary of Yale University, "has there been so little drinking." The attitude of the students has had a tangible effect on the college sweeps, two of whom have confessed Christ. One colored man who confessed Christ was a leader in a gambling den. There is to be a series of meetings February 11th to March 4th, led by Robert Speer and John R. Mott, attacking college evils. Thirty to forty more men are asking for active Christian work in the Association than can be satisfied with the demands of the regular work. Sixty-five per cent of the students in the Academic and Scientific departments are Christians. Sixty-five to seventy per cent of the senior class are Christians. The Bible classes average 175. Fifty men are planning to enter the ministry. There are ten volunteers for foreign missions.

The eleven Congregational colleges which reported the percentage of Christians in the senior classes show an average of seventy-nine per cent. About 121 men in the senior classes of twelve institutions are studying for the ministry; thirty-nine of these are volunteers.

More than sixty-seven men out of every one hundred of seven of the large institutions are Christian men.

Thirty-three institutions report on the per cent of Christians in the senior class. In five, all members of the senior class are Christians. Two—Hope College (Dutch Reformed), Holland, Mich., and Park College—have ninety-four per cent of the senior class Christians. The lowest per cent is forty-five. The number of Christians in collegiate institutions is not diminished as the men increase in knowledge.

Thirty-seven institutions report the number of men in the senior class studying for the ministry. The total is 288. Out of this number one hundred are planning to enter the foreign field. About thirty-five per cent of the men in the senior classes having religious work in view, in thirty-seven institutions, are preparing to enter missionary work.

This review is said to manifest the power of the Young Men's Christian Association in college life. The Young Men's Christian Association is the organized means by which the Christian students not only keep up their own spiritual life, but help others to become Christians. The study of the Bible, the study of missions, is kept before the men all the time. There are more Christians in colleges than non-Christians. There is said to be a longing and endeavor on the part of the best men in the colleges for a deeper religious life for themselves and for their fellows. *J. H. R.*

"Unto Remission of Sins" (Matt. xxvi: 28).

By S. M. Freeland.

"I believe in the forgiveness of sins."

What is the forgiveness of sins?

It is the lifting of the penalties of the sins.

What are some of these penalties which must be lifted in the forgiveness of our sins?

One of them is in our apprehension, comprehension of the feeling, the attitude of God and the whole moral universe toward our sins, our own moral nature being included here; the whole world hating our sins and we knowing it! Here is the biting back, the remorse of conscience of a soul who knows that he is a sinner. Another penalty is in the fact that the outer world of this soul's living—the body that covers it and the nature that surrounds it—grows to be fitted, like all other worlds, to the soul that inhabits it. And then, to the unforgiven soul comes a deepening and strengthening of the sinful purposes of the soul. These are among the penalties of sin.

Is it possible to lift such penalties?

Some men say, "Nay." The reason they give is that it is all under law, penalty, and all else in life. Sin, too, is under law, and therefore is not sin. There is no guilt and no need of forgiveness. Conscience is a delusion. Neither God nor man is free. Everything is as it must be. Responsibility is a word of falsehood.

And yet, if you shake your head at these conclusions, your arguing friend will say: "You ought to believe this." And so, he, too, has an "ought" in his language; he believes that you are under obligation, can do something, have some freedom and some responsibility.

Yes, all things are under law, in all worlds, but freedom is not thereby destroyed. Law does not end sin; neither does it forbid the forgiveness of sins. Sins can be forgiven because God and man are free beings.

But where does forgiveness touch a man?

It must come to the place where the penalty reaches him. As there can be no punishment where there is no sense of guilt, as a guilty conscience alone can change pain into pen-

alty, it must be in consciousness and conscience that penalty and the lifting of penalty can reach a man, and the final question of the problem of the forgiveness of sins becomes, *How can I forgive myself?* And if my sinful act is continuing its work in the eternities of God, hindering, hurting other souls, how can happiness abide with me in any life?

The forgiveness of sins, then, must extend even to the controlling, overruling of the results of my sins in my life and all other lives, and my soul be assured of this.

And here is the depth of the mystery of the atonement for sins, the propitiation which Jesus Christ has made. Who can sink his plummet into these depths?

"I believe in the forgiveness of sins" because I believe in law and in freedom, in the love of God and the atonement of Jesus Christ, and in his eternal word of promise.

The Doctrines of Christianity that Save.

By Geo. H. Lee.

Christianity has many doctrines in common with other religions. For instance, that there is a God, that he can make his will known to man, that man is in need of divine help, and that man is immortal.

Many of these common doctrines are very important, and very stirring, but the saving teachings of Christianity are the teachings that are distinctively its own. These are the ones that turn sinners to righteousness under the Holy Spirit, and that fill the church with strength and beauty.

The teachings that are not distinctive to the gospel can be preached Sunday after Sunday without either preacher or people feeling that they are hearing nothing distinctively Christian.

Some of the teachings of the world-religions take on a new caste, and become peculiar to Christianity in the form Christ gives them; as, for instance, the teaching that men are sinners; for this, in Christ, becomes the teaching that *all* men are sinners and sinful, and wholly so in all their affections and purposes and doings before God.

Similarly with some of the other teachings, now distinctively Christian, in the Christian form.

The teachings that are peculiarly Christian are the objects of frequent assault from the world, and often of imperfect apprehension in the church.

Hence, they need constant statement, clear explanation and proof, defence against objections and misunderstandings, and loving urgency upon the heart, the conscience and the will of the people.

It is these distinctive teachings that are the greatest known agency for the uplifting of humanity—the stimulating of the intellect, the conscience and the will. (And one of the things much needed to-day is the education of the conscience and the will.)

And it is these teachings that impart to a nation that righteousness which exalteth a people.

A suggestion as to what these distinctive teachings are is doubtless expected. They are in part these:

1st. That man must not trust in his own nature, as this is prone wholly to wrong, in affections, in moral standards, and in motives. Also, that no man need be discouraged from seeking God, by the discovery of his own corruptions, as grace is provided unto "the uttermost."

2d. That the Scriptures are the declaration of the will of God, without which we are in the dark as to our destiny and our duty.

3d. That Jesus of Nazareth is God manifest in the flesh for our salvation.

4th. That forgiveness of all sins and God's boundless grace, ample for all needs, are had freely by any one, simply through faith in our Lord Jesus Christ.

5th. That the Holy Spirit is freely given to the believer who seeks the precious gift.

6th. That Christ is the only door of hope for the race or for the individual.

7th. That all who are not in Christ are, therefore, now lost in sin, and render the displeasure of a loving God, and will be so forever, unless they repent "while it is called to-day."

8th. That the church and ordinances of God are his gift for the carrying forward of the gospel into all the earth.

9th. That the dead are at last to be all raised up, and brought to the bar of the Almighty to give account to him of their lives, and particularly of their attitude toward Christ.

10th. That Jesus is coming again to assume universal dominion in all the earth, and reign forever.

These are easily seen to be teachings distinctively Christian, or Scriptural. They are what save, and are the "power of God to him that believeth."

It is "the Truth" that saves. These are "the Truth."

As ministers, parents and teachers, we should study these in the Bible, impress them as best we can upon others, and believe in them as "the appointed instrument in the hands of the Holy Spirit for transforming the life and character."

Not mathematical truths, or ethical truths, or even the truths found in the ethnic religions are sufficient for man's supreme need.

"Preach the Word!" (II Tim. iv: 2.)

College Hill, Cincinnati, O.

Statistics of Southern California Churches.

By J. T. Ford.

The agony of collecting and tabulating the statistics for 1899 of our churches in Southern California is past, so that the results of the numbering may now be reported.

The number of churches is 76—four less than were reported last year; the number of members is 7,074—144 more than last year.

This is the first report since the separate organization of the Southern California Association that has not told of an increase in the number of our churches. But the removal of these four from our list does not indicate a retrograde movement in our work. The removal of Nordhoff and Redlands Terrace mark the termination of unfortunate local rivalries which had demanded two churches in each place—in Redlands two Congregational churches; in Nordhoff, a Congregational and a Presbyterian church—within less than a mile of each other. The two in each place have blended into one, to the credit and advantage of their work. It may be said of Nordhoff, and also of the remaining two—Needles and Oceanside—that their removal was made in the interest of Christian comity and of economy in Home Missionary work. We believe that the cause of Christ among us is stronger, and not weaker, through this shortening of our list.

Had it been possible to encourage the organization of new churches by granting Home Mission aid, a compensating number might have been added, so that no decrease need be reported.

The number of additions to our churches—395 by confession; 663 by letter—comes up fully to the standard of former years; but the number of removals and of non-resident members is considerably greater than in former years. Most of our rural churches have decreased in resident, if not in total membership, mainly because the drought of the year has compelled many members to seek a livelihood elsewhere. But most of our churches in cities and large towns have increased in membership, partly through a drift from country to city, but in many instances through unwonted additions on confession of faith. The whole number of removals reported is 914—71 by death, 451 by letter, 244 by discipline and revision of roll, 148 by disbanding of churches—leaving a net gain of only 144.

The loss by discipline and revision of roll is almost entirely by revision, and the revision is made, not always by vote of the churches, but frequently by the church clerks or the Statistical Secretary, with a view to make the report of this year tally with that of last year. Query. Would not the statistics convey an impression more in accord with the facts, if the word *revision* were substituted for the word discipline at the head of this column?

We report a loss by disbanding of churches, though no provision appears to be made for such report in the schedule to be sent to the Year Book. Query. Why should not such provision be made? Is it not necessary to a complete and accurate report?

The whole number reported as members of our Sabbath-schools is 8,306—562 more than last year.

The number of Christian Endeavor Societies reported is 58, with 2,493 members. Last year 59 societies were reported, with 2,671 members; loss this year, 178 members.

Our greater gain appears to be in the number of families reached by our churches. Last year 61 churches reported 4,088 families; this year 67 churches report 4,690—a gain of 602.

It may be that the real gain is a more complete report from the churches, for it has been too much the custom to neglect to answer, or to answer carelessly, the inquiry under this head. The full amount of benevolent contributions reported is $22,038—a decrease of $18,967. If we leave out of last year's report $25,193, given to Pomona College, this year's report would show a gain rather than a loss in benevolences.

This year 70 churches report home expenditures to the amount of $100,028. Last year 75 churches reported $77,676. Our gain of $22,352 in a year of drought is accounted for by the heroic outlay of two churches only—the First church of Los Angeles to pay its debt, and the Redlands church to build its new house of worship.

The Opening Year in Japan.

By Dr. J. D. Davis.

Quiet prosperity expresses it in a word. The political horizon is undisturbed. Parliament is moving on smoothly. The government has a fair majority, and needed legislation is making good progress.

A bill forbidding the use of tobacco by all under twenty years of age, and making it a misdemeanor punishable with a heavy fine to sell tobacco to a minor, has passed the lower house. A notice has just been sent to all the schools, public and private, that the use of tobacco in schools is forbidden. Mr. Nemoto, a prominent temperance worker, and member of Parliament, and Mr. Kataoka, the speaker of the House, have introduced a bill placing men and women on a par as to the grounds of divorce. A bill to regulate religions has been introduced, and is likely to become a law, which places Christianity on a par with the old religions, and is nearly all we could ask for. When this becomes a law, the recent notification of the Department of Education forbidding the teaching of religion and religious exercises in private schools recognized by the government is likely to be repealed.

There is no great movement among the churches, but there is a general emphasis being put upon spiritual Christianity, a seeking for the presence and power of the Holy Spirit, which is very encouraging. There is a readiness to buy and read the Bible, or portions of it, which is remarkable. Mr. Snyder's phenomenal sales of the gospels in railroad trains the last few months shows that the people are ready to read and hear the truth as never before. Mr. Curtis sold 725 copies of the gospels on the train going from Kumamoto to Yatsushiro, about thirty miles, and back in one day, a month ago. Mr. Allchin's crowded stereopticon lectures point in the same direction. Mr. Allchin has given his illustrated lecture on the "Prodigal Son" 187 times to audiences aggregating 85,000.

The Doshisha is moving on quietly, getting ready for the thorough reorganization next April, when it will be made much like the Doshisha of ten years ago. Mr. Hirotsu, the new principal, is earnestly seeking to restore the school, and to put in it earnest Christian teachers.

January 23d was observed as a memorial day for Mr. Neesima, it being the tenth anniversary of his death. Although it was a stormy day, the large chapel was well filled in the morning, and many alumni and friends from outside Kyoto were present. Mr. Tokutomi, the editor of the Tokyo Kokimin Shimbun, made an impressive address, emphasizing the great work which Mr. Neesima did in introducing into Japan the example of an unselfish, earnest Christian purpose and work. The writer also spoke, dwelling on the lessons we should learn from Mr. Neesima's life; namely, his loyalty to truth; seeking truth, accepting and putting it in practice, and making it known to others; his broad-mindedness; his great aim; his great zeal to fulfill that aim; his perseverance; his unswerving loyalty to principle and his unwavering faith in God. The Doshisha is Mr. Neesima's monument, and its graduates, laboring in hundreds of places in Japan, are its inscription. It is our duty to make and keep the Doshisha ever true to the principles of its founder, and make it a center of light and truth for Japan.

Kyoto, January 24, 1900.

P. S.—I might mention a call I had the other day, as a specimen of the way that many of those who have fallen into "Doubting Castle" during the last few years are now feeling and inquiring if haply they may find their way out again. He was one of the thirteen earnest Christian young men who entered our English Theological Department six years ago last fall. He was one of the ten of that class who lost their moorings on account of rationalism, "New Theology," etc., and did not graduate. He has taught three years in a middle school in Kumamoto, and is now teaching here in Kyoto. He has retained his faith in a Creator, but he believes that he has no relation to his universe now. He cannot pray; he is in unrest; soul agony. I talked with him an hour, prayed with him, and lent him some books, and hope to hear he has come back to a living, restful faith again. This is but one example of many men in Japan to-day. We labor and pray in hope for them. *J. D. D.*

Literature.

"The Closing Century's Heritage." In this volume of 108 pages, and sold for 50 cents by the F. H. Revell Co., of Chicago, Rev. J. D. Dingwell sets forth the things the present century will bequeath to the next century. The consideration is as to the State, the Church, the Bible, the Pulpit and the Pew.

"Our Children for Christ." This is a series of catechetical lessons on the religion of Christ, by the Rev. Doremus Scudder of the First Congregational church, Woburn, Mass. The booklet has been highly commended by such men as Dr. Albert Plumb of Boston and Dr. Lyman Abbott. Price, 10 cents.

"Moody's Stories." The second volume of these stories, issued by the F. H. Revell Company, Chicago, has especial interest at this time. They were published only a short time before Mr. Moody's death. It is a book of 132 pages, and is sold for 30 cents. Moody has gone on into the higher life, but these stories will go on here below in their mission for good.

"Christian Teaching." By Rev. William James Mutch, Ph. D., of New Haven, Conn. This is a valuable little book for use in the instruction of the young in Christian truth. The author having found these studies helpful to him in the Christian nurture of the young has sent them forth in printed form for use by others. They will be found of great value to pastors and teachers. The book may be had of the author, for 25 cents in cloth binding, or 15 cents in paper. A discount on quantities.

St. Nicholas for February comes with its usual attractive features for the young folks. This magazine continues to stand at the head of magazines for the young.

Last November, on Y. M. C. A. Sunday, the Rev. C. R. Brown of the First Congregational church, Oakland, preached a sermon to young men on "The Culture of Strength." It has since been printed in attractive pamphlet form.

The Century for February has an article by John Morley, giving certain points of resemblance in the experiences of Oliver Cromwell and George Washington. "The Military Element in Colonel Waring's Career," "Mid-win-

ter in New York," "Discoveries in the West," and "Talks with Napoleon" are among the other articles of special interest.

Frank Leslie's Popular Monthly for February contains, in addition to the usual number of stories, a timely article concerning "The Fighting Boers;" one of much information on "The Railway Mail Service;" one entitled "The Centennial of the Death of Washington" and "An Army Career" by General Miles. All are beautifully illustrated. This magazine takes high rank among the ten-cent monthlies.

The Review of Reviews for February contains an illustrated character sketch of Moody, which is one of the best of the many articles recently appearing concerning him. W. T. Stead writes on "The Perilous Positions of England;" General Howard sketches the service of the late General Lawton. There is also a sketch of the career of England's great General, Lord Roberts. The progress of the world is set forth as usual in an admirable manner.

"The Young Girl and the World's Work" is the title of an article by Cornelia Atwood Pratt in the Delineator for March. There are some interesting college notes, relating to the leaders of Women's Colleges and some of the co-educational institutions. The Delineator is devoted solely to the interests of women, and in many of its main features is an invaluable guide to the thrifty women who have to make their own clothes, as well as to the women who purchase clothing, yet desire advice and suggestions in doing so. Price, 15 cents; all newsdealers.

Progress at Edmonds, Wash.

As the year 1899 drew to a close, and the mills, that have whistled and puffed and sawed for so many months, were closing down also for their winter's rest, the little church here concluded that it was their time to work hardest. They had ploughed and harrowed and sown seed in the spiritual realm during the year past, and a glad harvest time ought to follow, and it did.

In looking about for a successful reaper, a young Scotch evangelist was found to be at liberty just then.

The Rev. A. Y. McGregor had done excellent work at Port Angeles and other places in Washington during the past year or two, and his work here adds to his reputation.

By invitation, he began work on January 7th. There was nothing strained, nothing "catchy" about the presentation of truth, but "special meetings" soon became a "revival." The church wanted a revival; Zion was willing to bear the travail, to act the mother, to be in the proper condition of heart and life, to make the raising of spiritual children a possibility and a pleasure; so God gave her the children, and they are doing well at this date.

There was but small response, though a good interest, during the first week. And the invitation to the inquiry room on the Sunday night resulted in a stampede to the outer door of the whole houseful, as though they were frightened; for there was power and conviction back of the word preached.

But we humbled ourselves before God and trusted him to own his truth, and the next night—and from that on to the end of the three weeks—there were some conversions daily.

The whole church seemed to take advance steps; some backsliders were reclaimed, Christians consecrated themselves anew, and testimonies as to faith and confidence in Jesus Christ came from many whose lips are usually silent.

Believers of a neighboring body, who differ from us widely in some things, came in and admitted the warmth of our condition, and added their torches to the light of saved testimony.

The "joy of the Lord" shone out from many faces, while deep conviction was upon others. The afternoon meetings for instruction in the Word were well attended, and the closing service on the 28th saw the largest congregation of all. The voluntary offerings at the close, Brother McGregor's only pay, more than doubled the expectations of the most sanguine.

Twelve united with the church a week later on confession; others will follow, also some by letter; a fine group of young people seemed to think that the Endeavor Society would be a less public position, while they gave themselves a kind of probation. May God help them to keep their pledge!

The old gospel, faithfully and simply preached, with confidence in the God of our fathers and love in all our hearts for all the unsaved, still wins; and when we have "fallen asleep" some of these young lives will be looking back to January, 1900, and their spiritual birthday, while they are enjoying still greater blessings, as they in their turn are advancing the kingdom of the Prince of Peace.

W. A. A.

A poor woman in New York city who keeps a small fruit stand gives regularly twenty-five dollars a year to the cause of missions—and this, too, when her entire income is not over two hundred and fifty or three hundred dollars a year.

It seems incredible that twenty-three million widows are to be found in India, of whom ten thousand one hundred and sixty-five are under four years, and fifty-one thousand eight hundred and seventy-five between the ages of five and nine; but so it is.

Woman's Board of Missions for the Pacific.

President ..... Mrs. H. E. Jewett
2511 Benvenue Avenue, Berkeley.
Treasurer ..... Mrs. S. M. Dodge
1275 Sixth Avenue, Oakland.
Home Secretary ..... Mrs. C. B. Bradley
2639 Durant Avenue, Berkeley.
Home Secretary ..... Mrs. W. J. Wilcox
576 East Fourteenth Street, Oakland.
Treasurer ..... Young Ladies' Branch
Miss Grace Goodhue, 1722 Geary Street.

Miss Brown of Kobe, Japan, has arrived in this country, for a sorely needed rest, after hard labor in her corner of the large mission field of Japan. We are glad to welcome her, and hope she will speedily be restored to health and strength. In order not to plunge immediately into the extreme cold weather now prevalent in her Eastern home, Miss Brown is spending a time in the delightful climate of Saratoga, near Los Gatos, where she is reported to be very happy. This result would naturally be expected by any one acquainted with the hospitable inhabitants of that favored spot.

The good people of New York are looking forward with great interest to the meeting of the Ecumenical Conference on Foreign Missions, which is to be held in that city from April 21st to May 1st. The Conference will represent the Protestant missionary societies and missions of the whole world, and will be interdenominational. Over a hundred societies have already responded to the invitation to be present. Delegates are expected from Great Britain and the Continent, as well as many missionaries from all over the world.

Ex-President Harrison will be the Honorary President, while the chairman of the General Committee is Dr. Judson Smith. The chairman of the Woman's General Committee is Miss Abbie B. Child of Boston. The W. B. M. and the W. B. M. I. are to be well represented, and it is desirable that our own Board of the Pacific be represented. Each society is entitled to two delegates, and it is hoped that arrangements may be made by which many may go from this Coast. There will be many able speakers, and the sessions are sure to be very interesting. The topic of "Woman's Work" will be considered on Thursday, the 26th of April, when it will occupy the whole day.

All foreign delegates will be entertained by the people of New York and vicinity, and as many coming from the United States and Canada as possible.

As the general topic of the Conference will be "The Evangelization of the Nations," its discussions bearing on the problems arising in the conduct of the work, so the results expected are: "A clearer apprehension of the principles and methods of mission work drawn from a century of experience; a vindication of Christian missions by an array of testimony as to their influence and results that will convince all thoughtful men of their utility and power; a great practical advance toward unity, 'That they may be perfected into one, that the world may know that Thou didst send me.'"

W. H. M. U. of Southern California.

The District Meeting of San Bernardino and Riverside counties, held at Etiwanda November 21st, was one of peculiar interest. The hospitable home of Pastor and Mrs. Thompson, thrown open for the purpose, surrounded the participants with the very atmosphere of home missionary life, bringing to all a sense of fellowship with these and kindred servants of our King.

The papers prepared were by Mrs. Robertson of Mentone, Miss Burr of Corona, Mrs. Frye of Ontario, and Mrs. Speers of Bloomington. Some one suggested that the very useful and interesting material brought to these district meetings should circulate among the Auxiliaries. Such a subject as that suggested by Mrs. Caswell, and presented by our State Secretary, Mrs. Robertson—"Woman's Work—The Union: What Is It? Its Object; Its Aim; Its Methods; Its Success; What Has It Accomplished?"—would prove of especial value, although as written it was robbed of several telling flashlight illustrations, which the speaker extemporaneously introduced. The last two ladies mentioned are new to our corps of workers since the last district meeting, but none the less welcome.

Three new Cradle Roll Bands were reported, and as a direct result of the meeting the organization of a new Auxiliary is in the air.

The session was marked by the absence, sadly felt, of our State Treasurer, who has never before failed of attendance at her district meeting. Ill health prevented her presence with us.

In spite of clouds and rain, forty ladies were in attendance.

It was the first district meeting when the Southern Branch and W. H. M. U. have both been represented. The morning session was given to the former, and the sentiment prevailed that this union of effort will promote progress.

The Pacific was advertised as a medium of communication among the Auxiliaries. An incident of the meeting was the calling of home missionary wives to the front, that we might look into the faces of "our missionaries."

Emphasis was placed upon the fact that of our aim $2,600, up to November 1st, but $523 was in our treasury.

Carrie M. Lamb,
Dist. V. P.

Notes from the Recent Meeting of the Executive Committee of the W. H. M. U. of Southern California.

One of the most serious subjects considered at this meeting was the resignation of Mrs. M. M. Smith as Treasurer of the Union. As the resignation was due to her own ill health, it was impossible not to accept it, although this was done with very great and sincere reluctance, and with the earnest hope and prayer that Mrs. Smith may recover her health and be able to resume the work in the near future.

Mrs. Thomas Barnes, 28 Valley street, Pasadena, was appointed Treasurer for the rest of the year. Auxiliaries, please notice the new address.

The Superintendent of Young People's Work, Mrs. D. F. Sheldon, also asked to be relieved from the duties of this position, and Mrs. H. N. Kinney of Claremont, was appointed in her place. These two devoted and valued workers will be sorely missed in the councils of the Union.

In joint session with the Executive Committee of the Southern Branch of the W. B. M. P., it was voted to accept the invitation to hold the Annual Meeting in Santa Barbara during the first week in April.

The Treasurer's report showed that $1,700 remains to be raised before the 20th of March, if the amount we have aimed to raise this year is to be secured. This means strenuous work and thought and *prayer* on the part of every woman interested in Home Missions during the next few weeks. For two years past we have succeeded in reaching the amount set for the Union, and that fact gives courage for this year's effort. Let each Auxiliary aim this year to send a little larger sum than ever before to the treasury, and this is easily done if each woman adds an extra quarter, or dollar, or gold piece to her usual gift. The need is great and there will be real suffering in our own corner of the vineyard if we fail to do our part in bearing the financial responsibility. Pray then! and plan! and pay!—but above all things, pray, pray, pray!

W. H. M. U. of Southern California.

Program: Subject, "The Missionary Situation—Pray, Plan, Pay."

1 Pray.

Singing—"Prayer Is the Soul's Sincere Desire."

Scripture reading.

Silent Prayer, followed by short prayers for the true missionary spirit.

2. Plan.

The Missionary Situation as discussed in the January, 1900, number of The Home Missionary by those who plan the Homeland Work.

(*a*) Five-minute report of the paper entitled "The Situation Stated."

(*b*) Five-minute report of the paper on "Opportunity, the Mark of the Situation."

(*c*) Five-minute report of "What Is the Matter with the Situation."

(*d*) Five-minute report on "The Motive."

(These reports should be carefully prepared by four different women, to whom they have been previously assigned; they should *not* be read formally from the printed page.)

3. Pay.

(*a*) Report of Home Missionary Treasury, as found on first page of Home Missionary.

(*b*) Latest news from our Union given in the Annual Letter from our President.

(*c*) Reading of a selected leaflet, and distribution of leaflets on missionary giving.

The circular letter and a package of leaflets will be sent to every Auxiliary. The Home Missionary will be found in every parish.

For literature on different forms of Homeland Work, for mite-boxes and tent mite-boxes for the children, apply to Mrs. E. C. Norton, Claremont, Cal.

Mrs. Margaret E. Sangster, who was for more than ten years the editor of *Harper's Bazar*, resigned that position last June, but she still retains intimate relations with the Harpers and is doing editorial work for them. With reference to her present and future plans Mrs. Sangster recently said that her time would be largely taken up by work for the publication department of the house and the editing of manuscripts. She will still write for the *Bazar*, and has formed a connection with the *Ladies' Home Journal*. Mrs. Sangster is also to write for the *Christian Herald*. It is understood that this work is more congenial to her than the editorship of the *Bazar*.

A Scotchman went to London for a holiday. Walking along one of the streets he noticed a baldheaded chemist standing at his shop door, and inquired if he had any hair restorer. "Yes, sir," said the chemist, "step inside, please. There's an article I can recommend. Testimonials from great men who have used it. It makes the hair grow in twenty-four hours." "Awell," said the Scot, "ye can gie the top o' yer heid a bit rub wi't, and I'll look back the morn and see if ye're tellin' the truth." The chemist returned the bottle to the shelf and kicked the errand boy for laughing.

Do that which is assigned you, and you cannot hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these.—[Emerson.

North California W. H. M. Union.

Several weeks since we printed two papers on "The Missionary Box." The following was recently received by one of our churches in acknowledgement of a box prepared by the Ladies' Aid, stationery being among the welcome gifts:

"*Our Dear Friends:* Do you recognize us as four of the little missionaries sent into the interior to give a helping hand to relatives of yours in Christian work? We reached our destination and received such a happy and joyful reception that we felt fully recompensed for the many ups and downs we experienced on our journey. The two boys who took us from the lonely station were on their way home from a long drive. We heard them say they were hungry, but, nevertheless, when we reached home, supper was secondary to us. In fact, to make a long story short, the mother and a very dear friends of hers were just as anxious to see us as the boys were. We were given a place in the middle of the living room. All was hustle and bustle for awhile, then the exclamations were numerous when we, each in turn, were, by a small boy, introduced. The first to be released from our crowded quarters was 'Oyster.' You must remember this boy had just returned from a long drive and had no supper. He was somewhat excited, and introduced 'Oyster' by the name of 'Canned Goose.' The picture on the label was foremost in his eye. The various relatives of 'Oyster' were welcomed to the larder by grateful hearts.

"Our time had not come yet, but we could hear them greeting jackets and clothes so nice and warm, saying, 'How did they know just the things we needed so much? Surely, they must have had very wise heads in that society, or perhaps some little bird whispered in their ears. These nice house jackets will be such a comfort to one who is very sensitive to anything close-fitting. This black and white waist is just what I want, and isn't it pretty? What a beautiful robe!—something I could never get, yet needed so much. This cape is lovely, beautiful, just suits me perfectly."

"Three cheers went up from the little crowd when the handsome purse fell from the pretty little bonnet. Men may consider small bonnets useless, but this one covered a great deal. 'The black skirt dress,' the lady said, 'is just the right length and will make a pretty suit. The gown I like very much.' The little booklets and games will be excellent for Christmas time, indeed, much comfort has already been given by them. The overcoat fits nicely and was much needed. The flannel shirt and warm stockings were immediately put into use. The boys were glad to get the Companions, as they were not able to take the paper this year. The neckties are highly valued, they are so nice and so many of them.

"After we all had made their acquaintance, we were not only occupying a space in the middle of the room, but lounge, chairs, stand and table were given to our use. We were inspected by each one of the little company and proved a great surprise to them, as they did not expect so many little helpers. There we were left while they ate their supper. We heard them say 'Koffy' would have a prominent place on their breakfast table. Many pleasant remarks were made about us and yourselves. The little boy said, 'What if this proves all a dream! Wouldn't we be disappointed when we awakened?' Before they retired we heard some sweet promises read from the Book we love. We heard the mother impressing the cause of missions upon the hearts of those boys, by using us as an object lesson; and before saying 'good-night,' a prayer of thanksgiving was sent on wings of love to Him who keepeth 'watch between me and thee when we are absent one from the other.' They expressed much gratitude that the absent ones were remembered with loving help, too.

"The little fellow looked very nice in his suit as he went off happily to Sunday-school.

"Our brothers and sisters are very useful. Some have taken messages, some have been sent in other directions, but we, as little messengers, were given the pleasure of returning to this whole-hearted society, bringing love and best wishes from each member of the little family we visited. We now feel that our useful days are numbered with the past. Before being cast aside, we wish again to tell you that we and our companions, each and every one of us, were received with grateful hearts. Ever yours,

"Paper and Envelope."

Following the Cloud.

The Lord of hosts hath made for me
A pathway through the troubled sea;
The great, dim, hungry sea,
The black and plunging sea.

With lifted rod and outstretched hand
He pointed out the solid land;
And whilst the unknown way I tread
His guiding cloud moves overhead,
Dark waves leap high on either side
With night and darkness far and wide.

The cold east wind comes damp with spray,
Yet there is light on all my way.
The cloud in sunset skies unfurled
Held only gloom within its fold;
Now tow'ring high, transfused with light,
It gleams a beacon on my sight;
My cares, my doubts, my fears are gone.
The signal leads: I follow on
Assured no harm will come to me
Although my path lies through the sea.

—*Selected.*

When a man adopts a theory and then goes to the Bible to hunt for a passage with which to bolster it up he usually finds one, even if he has to take it out of its connection and strain it a little.—[Advocate-Journal.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Jesus Rejected at Nazareth. (Luke iv: 16-30.)

LESSON VIII. February 25, 1900.

GOLDEN TEXT.—"*He came unto his own, and his own received him not.*" (John i: 11.)

Introduction.

Place: Nazareth.

Time: Early in 28 A. D.

Since the last lesson: After remaining two days in the Samaritan village mentioned in the last lesson, Jesus and his disciples continued their journey to Galilee. The result of the stay in Samaria was that many believed. To the woman with whom Jesus had talked, telling her "all things that ever she did," her townsmen said, "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Savior of the world" (John iv: 42).

Coming into Galilee, Jesus found himself in the midst of considerable popularity. It has often been assumed that the Synoptic Gospels (Matthew, Mark and Luke) know nothing about the Judean ministry, which is now brought to a close. It is true that we are indebted to John alone for the record of this Judean ministry, but a close examination of the words of the Synoptists show that they knew of that period. They do not record it because it did not suit their purposes. Mark iv: 12: "he withdrew into Galilee." But from whence? From Judea, of course. Mark i: 14: "Jesus came into Galilee." But from whence? From Judea, of course. Luke: iv: 14: "Jesus returned in the power of the Spirit into Galilee, and a fame went out concerning him." To what does this "fame" refer? The statement implies much preaching and many miracles of which Luke has said nothing. Jesus is famous immediately upon his return. This fame must then have come from his Judean ministry. John himself tells us that "the Galileans received him, having seen all the things that he did in Jerusalem at the feast" (John iv: 45). It is evident, then, that the records of the Synoptists necessitate the Judean ministry.

Having been nationally rejected in Judea Jesus took up his work in Galilee. The Galilean ministry continued for twenty-two months; i. e., from December 27 A. D. to October 29 A. D. The first recorded act of this Galilean ministry was the healing of the nobleman's son. Jesus was at Cana when he performed this miracle, though the boy was in Capernaum. John records that this miracle (he calls it "sign") was the second performed by Jesus in Galilee. It seems appropriate that this should have taken place where he had wrought his first sign.

Critical Notes.

V. 16. It was quite natural for Jesus to make a visit at his old home. It is quite probable that he made quite a circuit in Galilee before coming to Nazareth. This visit is certainly not to be identified with that of Matt. xiii: 54-58; Mark vi: 1-6. Nazareth is described as the place "where he had been brought up," the expression implying that now for some time he had not dwelt there. It was in accordance with his regular custom that he entered the synagogue on the Sabbath. On this occasion he read the Scripture lesson for the day. "Christ's standing up indicated that he had been asked to read, or was ready to do so. This is the only occasion on which we are told that Jesus read."

V. 17. Books in those days were in the form of rolls. The attendant handed Jesus the roll. Opening, or rather unrolling it, he found a Messianic passage which it was especially fitting to read at that time. It is quite probable that Jesus with design selected this passage.

V. 18. The quotation is from Isa. lxi: 1, 2. The passage is given rather freely by Luke and from the Septuagint, the Greek version of the Old Testament. "In the original the prophet puts into the mouth of Jehovah's ideal servant a gracious message to those in captivity, promising them release and a return to the restored Jerusalem, the joy of which is compared to the joy of the year of Jubilee. It is obvious that both figures, the return from exile and the release at the jubilee, admirably express Christ's work of redemption."

V. 19. The Holy Spirit descended on Jesus at his baptism, and to that scene he would refer the fulfillment of the prophecy concerning the Spirit. The name Christ is derived from the root of the verb translated "anointed." Christ means the anointed one. The "poor" are those who are such in spirit; while by the "captives" he means those of sin. As there is a clause inserted here which appears in Isa. lviii: 6 and not in lxi: 2, it has been thought that Luke continued the quotation and elaborated it, in order to bring out the full illustration from Scripture of the purpose of Christ's ministry.

V. 20. Rolling up the book, Jesus handed it back to the attendant and sat down. It was customary for the one who spoke to be seated while he spoke; it was generally on a raised seat, designed especially for speakers. Something caused all to fix their gaze intently on him. "Their intense interest was caused by his reputation as a teacher and as a worker of miracles, as well as by his having been brought up amongst them; perhaps also by his look and manner of reading."

V. 21. His very first words claimed the fulfillment of the prophecy in himself.

V. 22. At the close of his address, which Luke does not record, there was an involuntary testimony on their part to "the words of

grace" he had spoken. But the character of their wonderment is shown by their erroneous comment.

V. 23 shows that Jesus clearly understood their attitude. The quotation of a popular saying makes it evident that they resented the fact that he wrought miracles elsewhere but not there. That he did not do so is explained in Matt. xiii: 58; Mark vi: 5. Their very attitude made it impossible.

V. 24. Having known Jesus as a boy growing up in their midst, they would not see his true greatness.

V. 25. But that very fact showed his likeness to the prophets. They knew the history of the way the prophets had been treated and had been compelled to act. So unbelieving had the Jews been that their own prophets had done some of their greatest miracles for outsiders. Elias was Elijah.

V. 26. Elisius or Elisha. Sarepta is Zarephath. See I Kings xvii.

V. 27. For the story of Naaman, see II Kings v: 1-14.

Vs. 28-30. The effect upon the people was immediate. His words aroused their deep enmity, for they readily saw the application. So intense was their rage that they rushed with him to the hill's edge to cast him down. But he miraculously delivered himself from them. He had come to those who were peculiarly his own, but they rejected him.

Lesson Teaching in Scripture Language.

1. "The word preached did not profit them, not being mixed with faith in them that heard it" (Heb. iv: 2).

2. "And he did not many mighty works there because of their unbelief" (Matt. xiii: 58).

3. "He is despised and rejected of men" (Isa. liii: 3).

There is good ground for the hope that soon a Pacific cable will be built by our government. The collier *Nero* is now engaged in making a preliminary survey of the proposed line west of Honolulu. The surveys between California and the Sandwich Islands have already been made. The estimated cost of this cable is ten million dollars. That it is a necessary adjunct of the War Department is seen in the fact that it costs the government one thousand dollars a day for cable messages.

The cost of the war with Spain and the consequent operations in the Philippines, as nearly as can be estimated to the present time, is $355,000,000. The calculation cannot be made accurately, because it cannot be told in every case exactly how much expenditure under a given heading is due to the war, and how much is ordinary expense. The vast sum mentioned includes the $20,000,000 paid for the Philippines and $9,000,000 interest on the war loan.

The North Star.

Doubtless you all know where the North Star is, says a writer in *St Nicholas* for February. If not, you can easily get some one to tell you, or, better still, perhaps you can find it yourself. Look at the northern sky any clear evening, and you can easily find the seven bright stars of the Big Dipper in the group (constellation) *Ursa Major*. As is well known, the two in the end of the bowl of the Dipper are in line with, or point to, the North Star.

This star has recently attracted much attention from the fact that in September, 1899, Prof. W. W. Campbell of the Lick Observatory, Mount Hamilton, California, announced that it is really three big stars which appear as one. Even the big telescope, with its glass a yard across, at his observatory, could not tell that, as the star is so far off; although the telescope can show a great deal of the form and surface markings of the sun, moon, and planets, and help us to see millions of stars not visible to the unaided eye. Prof. Campbell attached to this telescope an instrument called the spectroscope, which analyzes the light itself, and tells what it is made of, and whether the star from which it comes is in motion or at rest, and whether coming toward us or going away.

He found by careful study that Polaris is really three stars, though appearing to our eyes as only one, and that the three are revolving around one another, and that the group is approaching the earth at the rate of about seven miles a second.

Mizar, which is the star in the handle of the Dipper at the point where it appears to have been broken, was discovered at the Harvard Observatory in 1889 to be multiple; and, as in the case of Polaris, the spectroscope revealed the secret. It was found at that time, and noticed many times since, that the lines in the spectroscope changed once in fifty-two days. As these lines also changel irregularly at other times, it is suspected that Mizar is made up of more than two stars.

So you see that some of our bright stars are not really one. As they are billions of miles away, even our best telescopes cannot see them as they really are, but the spectroscope shows that what seems to us one star is sometimes a group of stars—a star family.

At a meeting of the Anti-Saloon League, held recently in Washington, D. C., Mrs. Margaret Dye Ellis, of the National W. C. T. U., delivered a strong address, asking the League to endorse the petition sent to Congress by prominent citizens of Hawaii, asking that in the legislation for the government of those islands the manufacture and sale of intoxicating liquors be prohibited; also the sale of opium and the business of gambling.

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Strength of Humility. (Luke xviii: 9-14.)

Topic for February 25th.

Maxims are a poor resort for the correction of character. They may act as a stimulus, but as a spiritual food they are almost worthless. Yet, in dealing with human pride nothing is more common among earth's teachers than to hurl wise maxims at the troublesome trait. The net result shows the inadequacy of the remedy. Of all that has been done in recovering man from his departure from God and righteousness, probably pride has been as little affected as any universal evil in the human heart. Here and there we discover an individual Christian who exhibits great success in overcoming this dreadful enemy of holy living; but in any gathered body of Christian people, it would be very obvious to a careful student of human character, that of all that the Spirit of God and revealed truth seek to eliminate, pride has been the least disturbed. Like some ice-crowned mountain peak, that lifts its proud head above the clouds and defies the sun to melt away its frozen diadem, so human pride seems to challenge the softening influences of divine truth to dissipate its deadening chill from the soul's life.

* * *

It is almost astounding that, in selecting his characters for the illustration of his teaching on this subject, Jesus should have chosen two religious people. Two praying men in the house of God stand for pride and its opposite. And what is more remarkable still is that the one who has had the larger opportunity, the greater culture, the more choice advantages, in religious things, and, as such matters are reckoned, has reached a much higher degree of perfection, stands for pride! The inference appears inevitable, that the religious life subjects its follower to the most subtile danger in this regard. It we are not to go to the length of saying that the Christian is more liable to be proud, at least in him pride works more deadly results than in other men when permitted to dwell there.

* * *

The strength of humility is here discovered in perceiving for how much it counts. Large humility plus a little religious attainment went much farther than a multitude of religious habits plus a large stock of pride. It would seem that personal pessimism had the advantage in this case. Pessimism is unpopular just now; optimism has our homage. Whatever superiority there may be in this sentiment, it would appear from this incident in Luke that a little more personal pessimism in our Christian ranks would be well. The man who stood for pride here was an optimist. He had his moral statistics at his tongue's end. He knew to a finish how much he had done that other men, in and out of religious life, had failed to do. Things about himself looked well; his sky was a rosy one. The other man did not deal quite so much in statistics, but his conclusions were specially clear. He did not appear to know very much of what he had done in a religious way, but he was very sure of what his need was. If he had been an optimist in his personal qualities, Jesus would have been compelled to go elsewhere to find his illustration of humility.

* * *

Pride, like a modern criminal, has several aliases. It often masquerades under the name of dignity, self-respect, culture, manliness; and sometimes does its worst work when assuming the guise of humility itself. Its very lack of a true label makes it the more dangerous. Its persistency in announcing itself by honored and honorable names often secures it a place in our hearts and prolongs its stay. It is a tyrant; it compels us to pay tithes, fast, look after our morals, and even to take other men's inferiority as our impulse to better habits. But in spite of it all, it leaves us a Pharisee.

* * *

The strength of humility is its source, It is the Christ's Spirit, taking control of our inward working. It is not to be obtained by cultivation. One cannot become humble as a gymnast becomes lithe and graceful. The picture which Jesus has given us here, shows that the severest culture in the habits of religion do not produce humility. It comes when our will has been interwoven with the will of our Lord, so that his strength displaces our weakness and replaces our strength. As Paul puts it, "Christ liveth in us." We see things with his vision. We weigh things with his judgment. We behold the large outline of ourselves yet unfilled rather than the small outline already crowded. We think but little of fasts and gifts and religious duties done. We consider, rather, our far-away condition, our opportunities of forgiveness, our growth in the Master's likeness and our service in his kingdom. The man who sees with Christ's eyes: whose sensitiveness is that of his Lord, is the one who will possess the strength of humility. The study of the whole round of truth with an open heart gives humility; ignorance of that truth or a superficial consideration of it leaves pride in any soul.

With God over the sea—without him, not over the threshold.—[Russian Proverb.

Francis Murphy has been lecturing to crowds in Wesley Chapel, Columbus, Ohio

Home Circle.

Jack Frost.

He's taken a nip at the salvia bush,
Its flower is turned to black;
He blew a breath on the hollyhocks—
Their bloom will never come back.
He danced in the meadow all night long,
And turned it a rusty brown;
And now do you see he's touched the trees,
And the leaves are straying down.

But still he is trying to make amends,
If you'll only stop and think.
He turns the rippling little pond
To a shining skating-rink;
Then fills the air with a tingle keen,
Which sets the girls and boys
With beaming faces and rosy cheeks
All crazy for winter joys.

He softly covers the window panes
With sketches rich and rare
As ever with dainty paint and brush
An artist could picture there.
And so, though the merry birds are flown,
The song of the stream is lost,
And summer is hiding far away,
We'll try to forgive Jack Frost.

—*Sidney Dayre.*

Queen Esther.

MRS. MAB W. COYAN.

Of all the dealings of God with men, the most surprising, perhaps, is his choice of weak and insignificant instruments by which to confound and overwhelm the opposers of his designs. Queen Esther is a notable example. She appears in one of the most supreme crises of the world's history, the frail and solitary champion of his covenant with the chosen people. Her action is a part of the history of redemption. She stands alone. Of all earth's millions, there is not one to aid her. The law and the prophecies hang on her fidelity and success. The coming of the Messiah in the set time depends upon the result of her endeavor. The fulfillment of the eternal Word is narrowed down to her feeble arm. God would have it so. He has selected her—the frailest weapon ever wielded—to defeat the purposes of earth and hell. But to men, never had his promises seemed so likely to fail. No wonder the "city Shushan was perplexed." All over the vast empire there was "mourning and lamentations, and woe."

But God, "great in great things, greatest in the least," has called her "to the kingdom" to overthrow and put to utter rout the enemies of his afflcted people. Esther, standing before Ahasuerus, is no common court scene. She stands in her true and beautiful womanhood, the representative of the immutability of God's promise. She is the golden link in the vast and complicated chain of Messianic preparation. She holds the history of the race in her little hands, binding it to the coming centuries of world-wide preparation. Her people await the result of her courageous essay with prayerful suspense—she is of so little importance in Haman's eyes that he does not seem to consider her worthy of being taken into account as in any way affecting his schemes—devils, and all the populace of perdition watch her with malignant derision; Abraham and all the patriarchs; Moses and all the judges; Isaiah and all the prophets; the Son of God and all the angels, are looking down from heaven upon her with confidence. They know in whom she has trusted. She stands for her nation and her Savior. After the call of Abraham, Esther before Ahasuerus represents the greatest movement in the history of our race. Hail to thee, then, glory of womanhood, Queen Esther!

But why, it may be asked, did the Almighty choose a woman to meet this fearful crisis? Why not Mordecai, or some other great-souled, iron-handed man? One reason may be to show us how surely he can overcome a giant evil with the frailest means. He "chooses the weak things of the world to confound the things which are mighty...and things which are despised...to bring to naught the things that are."

Another possible reason may be that Esther is Saul's compensation. She is a descendant of his family—a daughter of the house of Kish. God, foreseeing this peril, and the terrible loss of life it would incur, had said to Saul six hundred years before her time, "Go and utterly destroy Amalek." Saul disobeyed the exact letter of his mission. He spared Agag, and how many others of Agag's family he might have allowed to escape, we do not certainly know; but here, centuries later, springs into power in the court of Persia an Agagite, and providentially a descendant of Saul's house is raised to a position by which she can meet and overthrow him. It may be what careless observers call a "coincidence," but it is, to say the least, a very peculiar and impressive one to those who place a value on the fitness of things.

Another thought which has always affected my heart while reading her story is this: As Eve, alone and unaided by human hand, was first in that disobedience which—

"Brought death into our world, and all our woe"—

thus precipitating the human family into moral ruin and death, it seemed eminently proper that somewhere along the line of man's history, a woman should make a solitary stand for the redemption of the race. It pleased God to call Esther to this high position. Thus her story rises out of the realm of romance—"a mere Oriental love tale," as one criticstyles it—to a necessary place in the history of the plan of redemption. The world never saw such a queen before, nor will it ever see her like again. Rachel gave the embryo nation a conscience; Jochabed, a deliverer; Hannah, a judge. But Esther held unbroken God's promise of the world's Redeemer.

Spurgeon's Lost Ticket,

Charles H. Spurgeon watched for God's providence, and did not watch in vain. In his autobiography prepared by Mrs. Spurgeon is the following account:

"On one of my early journeys by the Eastern Counties Railway—as the Great Eastern Railway was then called—I had a singular adventure, upon which I have often looked back with pleasurable recollections. I had been into the country to preach, and was returning to London. All at once I discovered that my *ticket was gone*; and a gentleman, the only other occupant of the compartment, noticing that I was fumbling about in my pockets, as though in search of something I could not find, said to me: 'I hope you have not lost anything, sir?' I thanked him, and told him that it was my ticket that was missing, and that by a remarkable coincidence I had neither watch nor money with me. I seldom wear a watch, and probably the brother whom I had gone to help had seemed to me in need of any coin that I might have had in my possession before I started on my homeward journey. 'But,' I added, 'I am not at all troubled, for I have been on my Master's business, and I am quite sure all will be well. I have had so many interpositions of Divine providence, in small matters as well as great ones, that I feel as if whatever happens to me I am bound to fall on my feet like the man on the Manx penny.'

"The gentleman seemed interested, and said that no doubt it would be all right; and we had a very pleasant, and, I hope, profitable conversation until the train had nearly reached Bishopsgate Station, and the collector came for the tickets. As the official opened the door of our compartment, he touched his hat to my traveling companion, who simply said, 'All right, William!' whereupon the man saluted and retired. After he had gone I said to the gentleman:

"'It is very strange that the collector did not ask for my ticket.'

"'No, Mr. Spurgeon,' he replied, calling me by my name for the first time—'it is only another illustration of what you told me about the providence of God watching over you even in little things; I am the general manager of this line, and it was no doubt divinely arranged that I should be your companion just when I could be of service to you. I knew you were all right, and it has been a great pleasure to meet you under such happy circumstances.'"

Bad Manners with the Camera.

Edward Bok administers a stinging rebuke to the "snap-shot" offenders in the February *Ladies' Home Journal*. "It sometimes seems," he writes, "as if the possession of a 'kodak'—applying the term to photographic cameras in general—means the departure of all good breeding from its owner. For it must be confessed that the etiquette of the 'kodaker' has not kept pace with the development of the 'kodak.' It is a difficult point for some people to understand that there are those who have a strong prejudice against being promiscuously 'snapped at' through a camera. The 'kodakers' have an idea that everything and everybody may be considered as fair game for their cameras, and that no one should interpose objections to being 'snapped.' Whenever criticism is advanced it is invariably met with the query, 'Where's the harm?' Of course, no harm can be done by the simple taking of a picture. But that is not the question. It should be enough for any self-respecting girl or boy, woman or man, that the objection exists. The reason for such an objection concerns nobody. In plain English, it is no one's business."

I Have No Time.

A minister, who was riding outside a London omnibus, got into conversation with the driver, and, after a time, asked him:

"Do you love Jesus?"

With a contemptuous look he replied:

"No, sir; I've no time to think of such things."

"Are you married?" was the next question. "Yes, sir," was the reply.

"How many hours in the day do you work?" "Sixteen, sir."

"Then I'm very sorry for your wife."

"Why are you sorry, sir?" asked the astonished man.

"Because you have no time to love her," was the answer.

"Love her!" said the driver. "Why, I loves her every yard I drives!"

The zealous worker took quick advantage of the reply; he wanted to deliver the gospel message. The love of Christ should underlie every act of daily life.—[Northwestern.

Blessed is he that cometh to the help of the Lord, to the help of the Lord against the mighty. No wounds, no blows, that he can receive while he is fighting on that side can harm him. To fight there is to conquer, even though victory comes through pain and death, as it came to him under whom we fight, the captain of our salvation, Jesus Christ.—[Bishop Brooks.

All sunshine, the Arabs say, makes the desert. The harvest will fail unless the frost of winter has thoroughly broken up the clods. But whenever we dwell on the sterner aspects of God's truth it must be with bitter tears. "I tell you, even weeping," the apostle said, "that they are enemies of the Cross of Christ."—[F. B. Meyer

A Brave Little Girl.

Just one more kiss for good-night, mamma,
Just one more kiss for good-night,
And then you may go, my dear papa,
And—yes—you may put out the light,
For I'll promise you truly I won't be afraid
As I was last night; you'll see,
'Cause I'm going to be papa's brave little maid,
As he told me I ought to be.

But the shadows won't seem so dark, mamma,
If you'll kiss me a little bit more;
And, you know, I can listen and hear where you are
If you only won't shut the door.
For if I can hear you talking, I think
It will make me so sleepy, maybe,
That I'll go to sleep just as quick as a wink,
And forget—to—to cry like a baby.

You needn't be laughing, my mamma dear,
While you're hugging me up so tight;
You think I am crying to keep you here,
You, and—I guess—the light.
Please kiss me good-night once more, mamma;
I could surely my promise keep,
If you'd only stay with me just as you are,
And kiss me till—I go to sleep.

—Harper's Round Table.

His Valentines.

To Maud I'll send a valentine
All tinsel, bows and gilded lace;
She's such a young sweetheart of mine
That gifts like these will be in place;
She'll dance for joy, because, you see,
My sweetheart Maud is only three!

To my old sweetheart, grandma dear,
I'll send a parcel, trim and neat;
Contents I need not mention here—
Something to wear, or drink, or eat;
No matter! She'll consider it
The valentine for her most fit.

For quiet May I'll buy and send
A pretty book to read betimes
(She my good comrade is, and friend);
To saucy Lil some saucy rhymes;
To Ethel flowers; and then—ah, well,
To her whose name I will not tell,

Whose tender eyes before me shine,
Whose sweet face haunts me, angel-fair,
I dare not write a valentine.
I breathe, instead, a trembling prayer
(So dear she is, so far apart),
And send her, silently, my heart!

—Madeline S. Bridges in the February Woman's Home Companion.

Johanne and Her Cat.

Johanne's home was in Sweden. She was a little orphan girl and she lived in a poor hut with no one to take care of her save Sarah, a very cross old woman who always locked Johanne indoors, when she went out to work.

Johanne helped to support herself by making horse-hair chains, which old Sarah sometimes sold in the market-places; but then they were considered very pretty, and Johanne was skillful at weaving them.

The task was often tiresome, but Johanne never thought of grumbling because there was so much to be done. What troubled her most was her loneliness, for many a day Johanne was left quite alone while Sarah trudged away to market with the door-key hidden deep down in her pocket.

One summer morning the old woman started off very early, calling out as she turned the key in the lock, "Don't be a lazy girl, Johanne. Mind that you finish that second dozen of plaits before I get back!"

Johanne worked hard all the morning. At twelve o'clock she poured out a bowl of milk and cut a slice of brown bread from the big loaf in the cupboard. This was her luncheon, which she shared with her cat—for pussy had followed close at her heels, rubbing against her and purring very loudly in the politest of cat-talk: "Dear, kind Johanne, please will you be so good as to give some of that nice bread and milk to me?"

After luncheon she worked hard again at her hair plaiting. It seemed like a long, long day to her. It was so pleasant out of doors. Johanne would have liked to run out into the meadow and roll down the hill, and wade in the little brook at the bottom. Her fingers began to ache over her work, and the hair grew tangled. Still she went on till the last one was finished. Then she put her head down on the table and cried. Poor, tired, lonely little girl!

Pussy had been catching flies in the patch of sunlight on the floor, but when she heard her dear mistress crying aloud so bitterly she turned about and walked slowly toward her to see what was the matter. Johanne's face was hidden. Pussy was puzzled. She lifted a soft paw, and laying it sympathetically on Johanne's knee, said, inquiringly: "Purr-r-me-ouw?"

The little girl seemed not to hear.

"Purr-r-r-r-me-ouw?" asked pussy once more.

Still Johanne did not answer. Then poor puss, worried and troubled, lifted up her voice and wailed: "Mi-eau! mi-eau!! mi-eau!!!"

This went to Johanne's heart. "Poor pussy," she said, lifting the cat up in her lap. "I have made you feel quite unhappy. Settle down comfortably and I'll stroke you softly. Would you like me to scratch your chin? Well, there; now, be still and I'll sing you to sleep."

She rocked to and fro near the open window, singing song after song, until pussy fell into a doze. A wonderful voice Johanne had. It was clear and sweet and strong. So sweet it was that a lady passing by the house in a carriage ordered her coachman to stop, that she might listen. "How beautiful!" she said.

"Yes," said a neighbor, stepping up to the carriage. "Please, ma'am, it is little Johanne. The dear child! She has the sweetest voice in town."

Evidently the lady thought so too, for she made inquiries about the little girl, and finally took her away from Sarah and sent her to a

school to have her voice trained. From there Jonanne went to another school, and when she left that she went out far and wide to sing in every country in the world.

People called her Jenny Lind, the Swedish nightingale; but when we hear that name we shall think of dear little Johanne and her cat. —[Cora Haviland Carver, in Little Men and Women.

Helping the Cripple.

It was a pathetic procession of boys and girls that slowly wended its way through the hot furnaces that are called streets in other months than July and August. It was made up of the ragged, the starved, the asphyxiated, the outcasts, whom the Fresh Air Fund was providing with one ever-to-be-remembered day of cool breezes and plenty of food upon the city bay. Each boy and girl had the coveted ticket clutched in his or her hand. Some of them were almost too weak to walk to the barge, that meant to these parched lives a breath of heaven.

In this pitiful procession was a cripple. He had bravely started in line with his stronger comrades. He had not enjoyed a restful sleep for nobody knows how many torrid nights; he had not eaten a full meal for nobody knows how many intolerable days. His eyes burned from weakness and the heat, and his legs almost refused action. But ahead was the barge. When on board of that he would have a happy day upon the water. The children near him cried out in an ecstasy of anticipation. But the little cripple lagged behind. The torture of walking was too great for the child to bear, and he stumbled and fell.

"Hullo! Where's Ted?" cried a boy, looking round. "Hurry up, Ted."

Ted tried to smile. He was ready to cry from fear lest he should not get to the barge. Just then there ran out from the head of the procession a boy hardly bigger than the cripple, who said, simply, "Never ye mind, Ted. I'll carry ye." And the lad bent and took the cripple in his puny arms, and, staggering, carried him several blocks. The load and the heat finally beat him down.

"Here, you, Jim! Drop him! I'll take him now!" shouted another lad, whose sympathies had at once been aroused. Like the first lad, he was no bigger than Ted, but he knew the little cripple, and had too kind a heart to have his little friend disappointed.

The inhuman blocks seemed to grow longer and longer. The river and the barge seemed to recede to an impossible distance. But the boys passed the cripple bravely down the line. When one could no longer carry the burden from sheer exhaustion another picked the lad up. The girls wished they could help, and said so with many a hearty word; and thus the procession moved on.

It so happened that a gentleman saw the last boy totter and drop the cripple. He noticed also the look of despair upon the face of the disabled child, a look reflected in the faces of the children near him; for the boat was still some distance away, and the strength of the boys was spent.

The good Samaritan hesitated a moment; then, with a smile, he shouldered the helpless lad, and exclaiming, "Come on, boys!" he carried him to the river's brink, and placed him tenderly under the awning of the boat. The little beggars cheered him as he set their comrade down, but it never occurred to them that their kindness had only been passed on to him. The man went his way, but his act lighted the whole day to the passer-by who saw it.—[Youth's Companion.

Your Example Counts.

A railroad conductor once went with a large company of conductors on an excursion to a Southern city. They arrived on Saturday night. An attractive trip had been planned for the next day. In the morning, this gentleman was observed to be taking more than usual care with his attire, and a friend said to him, "Of course, your are going with us to the excursion?"

"No," he replied, quietly; "I am going to church; that is my habit on Sunday."

Another questioner received the same reply.

Soon comment on it began to pass around, and discussion followed. When he set out for church, he was accompanied by one hundred and fifty men, whom his quiet example had turned from a Sunday excursion to the place of worship.—[Union Gospel News.

A well-known divinity professor, a grave and learned man, had five daughters, whom his students irreverently named "Genesis," "Exodus," "Numbers," "Leviticus," and "Deuteronomy."

Beginning his lecture one day, the professor said: "Gentlemen, I wish to speak to you about the age of Genesis."

Roars of laughter came from the students.

"Genesis is not so old as you suppose," continued the professor.

More roars—so long continued, indeed, that the worthy man had time to think before he made the next remark. He said timidly—and he managed to hit the mark this time:

"I may not be thinking of the same Genesis as you are!"—[Collier's Weekly.

Keep faith with thy fairest ideal unto the perfect day. Thou canst not know how many souls stand in the ray that passes through thee, waiting, hungering, thirsting, groping for that next step which thy lamp alone can reveal unto them.—[Trinities and Sanctities.

Church News.

Northern California.

San Mateo.—Four members were received at the communion on February 4th.

Stockton.—Pastor Sink returned from a two weeks' absence at Rocklin, where he assisted the pastor in a series of revival meetings and supplied his own pulpit last Sabbath. Rev. Mr. Knodell has spent the last three Sundays in Stockton, presenting to the various churches the cause of the Anti-saloon League, and taking subscriptions. He reports his reception as having been very gratifying. He is a very effective speaker and made a good impression.

Saratoga.—The Congregational church of Saratoga received the past year four members on confession and four by letter. They have raised $1136 for expenses and $272 for benevolence. The Christian Endeavor Society has lately had the church parlors fixed up, having them papered, varnished and the windows frosted. The Ladies' Aid is planning to add a new carpet. One was received into the church on confession at the last communion.

San Francisco Bethlehem.—The Rev. J. D. Dickson began his work in Bethlehem April last with seven members; since then twenty-seven have been added—twenty-four on profession of faith. A great transformation has been wrought in the nine months. Over one thousand feet of flooring have been put down in the Sunday-school rooms, new windows have been cut in the dead walls, a Sunday-school library has been started with two hundred volumes, a piano has been secured, water has been introduced, gas has replaced the old oil lamps, and the floor has been carpeted. The church auditorium has been remodelled, the platform enlarged, the choir place enclosed with tapestry, a handsome carpet stretched on the floor, and almost enough money on hand to provide a new organ. The interest in the church has been greatly revived. The spiritual condition is very hopeful, and the hearts of the little band of workers are greatly encouraged.

Grass Valley.—Our pastor and his wife were heartily welcomed on their return from England, the Mayor of the city giving the address of welcome at the public reception. The work is taking on new life again, and, both financially and spiritually, the prospects are encouraging. The Sunday-school, Christian Endeavor and Ladies' Sewing Circle are all active, congregations are good, and the spirit prevailing is excellent. Last Thursday our pastor lectured on his recent trip, using the stereopticon in illustrating it, and the church was crowded. On a recent Sunday evening a very successful praise service was held, when the history of some of the old hymns was told. A chicken dinner is to be given this week by the Endeavorers for the benefit of the church renovation fund. The services of the Rev. F. N. Greeley, who supplied during the pastor's absence, were greatly appreciated, and we gladly recommend him for similar service elsewhere.

Southern California.

Hemet.—Rev. F. J. Culver and Mr. Wm. Waterhouse of Pasadena, who conducted successful revival services at San Jacinto, are holding meetings at Hemet this week.

Eagle Rock.—This church has bought a lot and has begun the erection of a new stone building, to cost $800. The church has gone forward under the pastorate of Brother H. G. Smead and the help of Rev. F. J. Culver. It is in a strong spiritual condition.

Pasadena Lake Avenue.—Rev. John L. Maile gave us a Home Missionary talk last Sunday. At a recent meeting of the Missionary Society Rev. J. C. Dorward told of his labors in South Africa. The church building has received a new coat of paint, donated by one of the brethren and spread on by some of the trustees and deacons. The new song book in the Sunday-school and prayer-meetings is much appreciated. It is Sacred Songs, No. 2.

Norwalk.—The church has been greatly encouraged by the addition on the past two Sundays of nine new members. Seven of these are adults. Six came by confession of faith, of whom one was baptized. The others had been baptized, mostly in infancy. A husband and wife, among those coming by confession, brought also their babe for baptism. The church has invited the Los Angeles Association to meet with it in May. Rev. Paredy, a visiting Presbyterian minister from St. Paul, preached at the evening service February 11th. The Ladies' Auxiliary recently served a tamale supper, which netted them over fourteen dollars. *DeKay.*

Ventura.—Christian fellowship and brotherly love characterized the annual meeting and reunion of the First Congregational church. After a time spent in social converse, supper was announced and about seventy-five sat down to tables loaded with good things. The business meeting followed. After roll-call, reports were received from the Board of Deacons, Board of Trustees, Treasurer, Clerk, Superintendent of Sunday-school, Secretary of Christian Endeavor and Superintendent of Junior Society. All the reports were exceedingly encouraging, showing a good condition, both spiritually and financially. The meeting, as a whole, was one of the most successful in the history of the church.

Ontario.—Ontario has had a season of great profit and blessing ever since the week of prayer. The Presbyterian, Congregational, Methodist Episcopal, Baptist and Holiness churches have been meeting together for four weeks. The first meeting was a watch-meeting New Year's eve in the Christian church. During the week of prayer Bible readings were held in afternoon and prayer-meeting in the evening from church to church. The second week Bible readings were held in the Baptist church in the afternoon, and in the evening preaching services by the pastors in the Methodist church. The Rev. C. S. Billings was called to the leadership of the united movement, and for two weeks the attendance and interest grew steadily and solidly until the final meeting, Sunday evening, February 4th. The preaching and blackboard lessons have held close attention. There has been an attendance of unconverted men, such as has not been seen for years. Many blessed fruits are already realized, but we believe much greater results are yet to materialize. This has been a new experience for Ontario. This is a manifest change in public sentiment toward religion. Nothing has come in to mar the meeting. The labors of the evangelist have been much blessed. The people have been greatly enthused and the churches have been greatly strengthened and united. Ontario has been impressed and led to thoughtfulness. A large number of cards have been signed. God has blessed. Mr. Billings' visits and talks in the public schools and in the college were appreciated greatly by the young people and did great good. The Lord yet puts this seal to all earnest efforts to which the work at Ontario bears witness.

Notes and Personals.

The Mayflower Sunday-school, Oakland, is needing larger rooms, and better, also.

The University of California is chary with its honorary degrees. Only six have been conferred.

Professor George Frederick Wright of Oberlin is expected to preach at Saratoga Sunday, February 25th.

Next Sunday is Foreign Missionary Day in the First church of Alameda. Dr. and Mrs. A. P. Peck will speak.

Westminster Congregational church, Spokane, Wash., has extended a unanimous call to the Rev. George R. Wallace of Chicago, which has been accepted.

Rev. T. K. Noble of Norwalk, Conn., formerly pastor of Plymouth church, this city, has gone abroad for a few weeks.

Rev. E. W. Stoddard of Martinez is preaching a series of Sunday evening sermons on "The Books of the New Testament."

Rev. B. F. Sargent of Berkeley will read a paper at the next meeting of the ministers at Congregational Rooms in San Francisco.

The Intermediate Department of the Sunday-school of the First Congregational church of Oakland has so increased that its quarters are too small.

A self-supporting Home Missionary Society in California does not mean that needy churches are not to be aided. It means that all the money for the work will be raised in California. And it means, if the plan is successful, more money for Home Missionary work than we are now receiving.

Professor Herron gave up his chair in Iowa College, but he didn't give up Mrs. Rand's interest in him and his work. She endowed the chair for him, but left it endowed after his resignation. She now accompanies Professor and Mrs. Herron on their trip abroad, and presumably furnishes some of the funds for the same.

The Secretary of the Andrew and Philip Brotherhood in the First church of Alameda says that much hard thinking has been done at the regular monthly meetings for the welfare of the church, resulting in better attendance, care of strangers, good financial standing, helpful entertainments of all kinds and stronger prayer-meetings.

The Sierraville Record of February 3 says: "The seating capacity of the Congregational church was taxed to its utmost last Sunday night, and it required the bringing in of several more chairs to accommodate the congregation that turned out to hear Rev. A. S. Parsons, the new Congregational pastor. An orchestra, composed of Mr. Parsons, and his three children, rendered some pretty church music. It is quite a novelty."

The anniversary gathering of the Church Extension Society will be held next Monday evening, February 19th, at Market Street church, Oakland. This occasion is not only for the members, but for all friends of the onward movement who may care to attend. A "Plain Tea" is to be served at six o'clock, at the nominal expense of 25 cents for each person, and those desiring to partake thereof will kindly send word to Rev. MacH. Wallace, Eighteenth street and Market. Dr. Adams is to review the work of the year and Prof. Nash give the forecast for 1900. The year has been one of the best in the Society's history, and it is hoped there will be a large and enthusiastic meeting.

The Y. M. C. A. library at Manila consists of 455 volumes of choice literature.

The Rev. H. N. Kinney recently finished his first year as pastor of the Claremont church. In a Sunday morning sermon he reviewed the work of the year. Some of his statements were summarized as follows in the Pomona Progress: "In every particular there are signs of progress and growth. Last year there were 122 church members; this year, 184. Fourteen joined by confession and thirty-seven by letter. The Sabbath-school has a membership of 200 as compared with 174 last year. The Y. M. C. A. had an average attendance of 33; this year it is 47, with a membership of 74. The Y. W. C. A. has 76 members, against 59 last year. Eighty-one of the students of Pomona College are confessed Christians. Seventy of the students are taking up systematic Bible study outside of the Sunday-school. The audiences have increased from about 150 to 215. Nearly every State in the Union is represented. Thirty-six of the members, aside from students, are from twenty different colleges of Europe and America. There are 18 ministers' families and 32 sons and daughters of ministers, members of the church. This year the Claremont church has a record for benevolence to be proud of. The Year Book will show $1,762.85 contributions, against $254 last year. Of this sum, the $35.65 to church building; $233 to home missions; $1,032 to education (Pomona College); $35.65 to church building; $233 to home missions; $13.80 was given by the Sunday-school to the support of a missionary; $19.78 was contributed to Chinese work; $4.03 to aged ministers, and $270.72 toward other benevolences."

Oregon Letter.

By George H. Himes.

The snaky desire on the part of one or more unprincipled druggists in Forest Grove to sell whisky in Forest Grove has been scotched, but not killed. In spite of the opposition to the vile traffic, so strongly expressed at the recent town election, the sale of liquor still goes on. The trustees of Pacific University will now seek to recover the property thus misused, on the ground that in every deed there is a clause which causes the land to revert to the original owner—the University in these cases—if liquor should be sold on the premises.

The same difficulty confronts the trustees of Pacific College at Newberg, the seat of the strongest organization of Friends (Quakers) in Oregon. For years this community has been free from the liquor curse, but not long since some missionary work was done there in the whisky interest, and the result has been an attempt to start a saloon. The college authorities, as well as eight out of every ten of the citizens at least, are organizing in determined opposition to the traffic in strong drink. It is hoped most earnestly that they will carry their point.

The unblushing effrontery of whisky dealers is simply amazing. The slimy trail of the serpent is everywhere. It would seem as if the time would soon come when the tyranny and exactions of the whisky ring would so outrage all half-way decent men and women, whether Christians or not, that they would arise as one person and stamp it out of existence. There can be no peace or safety anywhere for anything that is sacred so long as whisky is permitted to exercise its unrighteous sway, and the sooner the issue is squarely and fearlessly met the better.

Rev. G. W. Nelson of the Ashland church has been holding special meetings alone since the union efforts of some weeks ago ceased. These will be continued for a week or two longer, and Rev. R. A. Rowley will assist most of the time, beginning with to-day.

On the 2d inst. the Y. P. S. C. E. of the Eugene church celebrated the twentieth anniversary of the organization of the parent society by Rev. Francis E. Clark of the Williston church, Portland, Maine. The program was as follows: First, a feast for fifty, with tables handsomely decorated with violets in addition to viands; second, musical and literary exercises, including remarks by the pastor, reviewing briefly the rise and progress of Endeavor work for the double decade; third, historical review of the local society since organization in 1889; fourth, and last, vocal music by a quartet.

Pilgrim church, East Oakland, has extended a call to Rev. Raymond C. Brooks of the Eugene church. While the good judgment of Pilgrim church must be commended, it is hoped that, for the sake of the Eugene church, the call will not be accepted. Next to Mr. Brooks Eugene lost her favorite minister a few months ago by his acceptance of a call to Calvary Presbyterian church, Portland.

Mr. A. W. Gunnison, who came to the First church, Portland, from one of the San Francisco churches, now a member of the State Board of Fire Underwriters, is making his influence felt in church as well as business circles. He is an earnest and capable man, wherever placed, and can be counted on under all circumstances. Send us more of the same pattern.

There was an innovation at the prayer-meeting of the First church of this city last Thursday evening. The topic of the hour was the "City Missionary Society," and the Congregational City Missionary, Rev. D. B. Gray, gave a resume of his work for the past year. His efforts have not been confined strictly to the city limits, but given to fields a few miles distant, where churches have been organized in the years past, but which have been deprived of religious services because there has been

no missionary money to keep workers in the field. He has served four fields where there are church organizations and good buildings, and the fifth, which was originally a preaching station connected with one of the churches. In each case, although but one Sunday a month can be given for a preaching service, the interest in Christian living is being awakened, and Sunday-schools have been reorganized with a good attendance. Now that the people have been compelled to do without regular services for a time, they feel the value of them as they are having the privilege once more, and the attendance, particularly of young people, is very gratifying. The work in the districts immediately outlying this city, within a radius of ten miles, is largely neglected, and affords a field for missionary work of surpassing importance. Missionaries bent on inculcating every conceivable human villainy that Satan can invent are busy at work in these outlying districts, and they are direct feeders to the gambling hells, the saloons and brothels of the city. It would seem that missionary money could not be spent more wisely than in such localities. But instead of one man four men would find every moment of their time occupied in such work that would tell for the kingdom of God as much as any that can be conceived of. And this would be truly city missionary work, too. After the service all were surprised by an invitation from Mr. Ackerman to tarry a little while and partake of light refreshments which he and Mrs. Ackerman had provided, thus providing for a very agreeable as well as profitable social half-hour, during which matters of the kingdom were discussed as well as the savory lunch.

February 11, 1900.

Timely Topics.

Berea College gets $5,000 from Miss Helen Gould.

Every President of the United States who had a college training received it in a small college.

A railroad is to be constructed across Persia. Its length will be 1,300 miles, and it will cost 150,000,000 rubles (Turkestan).

There are twenty-four chaplains in the navy and thirty post chaplains. The former receive salaries of $2,500 a year; the latter $1,600.

Russia began the new year with the creation of a section of industry, sciences and trade as a department in the Council of State. Not only will industry and trade be advanced, but the government intends to promote and direct national education. Russia is moving forward. It bodes good for future history that Russia intends to be an enlightened nation.

It seems probable from reports received in London that the Boer army has assumed the aggressive, and that it has begun a flank movement against Buller's line of communications. It seems now impossible for Buller to reach Ladysmith. The garrison at Kimberley is in sore straits. Almost the only food is horseflesh, and the privations are daily increasing.

Germany is to have a great navy in accordance with the Kaiser's wishes. The bill passed by the Bundesrath and sent to the Reichstag provides for doubling the number of battleships and adding thirteen cruisers to the naval forces. The total expenditure is placed at 110,000,000 marks, and it will require sixteen years to complete the vessels. This will mean increased taxation.

According to press dispatches General Pio del Pilar, the insurgent leader in the Philippines, died about two weeks ago of fever in the Morong Mountains. After his death the leaders held a consultation, and it was decided that it would be futile to offer further resistance to the Americans. Therefore, their forces are disbanded, and are wandering in small gangs in the hills.

In forty days after the bubonic plague appeared in Honolulu there were forty-one deaths and forty-eight cases. Only two white persons were stricken. The fire on the 20th of January, which was started for the purpose of destroying one or two infected buildings, got beyond the control of the fire department. The fifteen blocks which were consumed by the flames were all in the infected Chinese and Japanese quarter and the loss is considered a blessing. The property was valued at $3,000,000.

In Albay province, Luzon, the insurgents have adopted harassing tactics against the towns which the Americans have garrisoned. They camp in the hills and maintain a constant fire upon the American outposts. When the troops sally against them they retire. With burning arrows they have burned a large part of the town of Albay. Most of the garrisoned towns are destroyed by the inhabitants whom the insurgents, it is supposed, prevent from returning to their homes. Guerilla warfare continues south of Manila.

It is a disgrace to this nation that there are now over 400 saloons in Manila, whereas before the war there were only three. The authorities at Washington ought to find some way of stopping this fearful wholesale demoralization which is taking place. According to Chaplain Frank M. Wells, it would seem that the transports are floating saloons. He characterizes the transport *Indiana*, on which he returned to this country, as a "whisky transport." The government should take hold of these matters with a firm hand.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

France is moving to strengthen her navy. The Government has applied to the Chamber of Deputies for authorization to expend 900,000,000 francs ($180,000,000) for additions to the navy, coast defences and for independent cable lines connecting France with her colonies. Of this sum 476,000,000 francs is wanted for the immediate construction of six first-class battleships, five armored cruisers, twenty-eight torpedo-boat destroyers, 112 torpedo boats and 28 sub-marine boats. All the great nations are increasing their naval equipments enormously.

That it is sometimes possible to bring the Turkish Government to terms is seen in the fact that it has surrendered the fifteen-year-old girl recently abducted and placed in the Sultan's harem. In order to effect the girl's release it was necessary for the Italian Government to send an ultimatum to the sublime porte, stating that diplomatic relations with Turkey would be broken if the girl was not surrendered within twenty-four hours. The Turkish Government remained deaf to all appeals until the Italian Minister of Foreign Affairs resolved on the ultimatum.

A Good Work.

We have in our midst the National Superintendent of the Rescue Mission Department of the W. C. T. U.

Mrs. Charlton-Edholm was for many years a newspaper reporter in San Francisco, and in her experiences as such was led to take a deep interest in all classes of women who are obliged to provide for their own needs. Her heart went out to that large class of wayward girls found in every large city.

Six years ago Mrs. Edholm went to Chicago to report the National W. C. T. U. convention. At that session the office of Superintendent of the Rescue Mission Department became vacant and her special fitness for the work was recognized. Upon her election she took hold with much earnestness and her efforts were greatly blessed.

In course of time, however, she came to recognize the fact that prevention is better than cure. A large number of wayward girls come to their fate because of starvation wages, and inability to procure safe homes with their meagre earnings. Mrs. Edholm has therefore entered the field for the co-operative homes that have been established in San Francisco, where self-respecting working girls can be boarded for exact cost. She hopes to see these homes on a firm basis in the course of a few months.

Besides speaking in nearly all of the large cities in the Union and many in Europe she has written a large number of newspaper and magazine articles, beside her book, "Traffic in Girls," which in a few weeks reached the phenomenal sale of 25,000 copies.

During all the years she was with us as a newspaper woman, while she wielded a clever pen, neither she nor any other dreamed of the latent power within her for platform service. In fact, most of her friends believe that the gift of oratory was bestowed upon her in direct answer to prayer. She and her co-workers felt that if she could speak to the people and tell them the things that were in her heart, volunteers would arise for this much neglected service.

She is a most impressive speaker, and large audiences gather wherever she is announced to listen to her thrilling words.

She expects to remain on the Coast for some weeks and it is hoped that she will be able to speak in most of our large cities and towns.

HOW TO KEEP WELL.

"The requirements of health can be counted on the fingers of one hand," said a leading London physician. "They are good fresh air, good food, suitable clothing, cleanliness, and exercise and rest.

"The first two requirements affect the blood, and as the blood circulates all over the body, every part of the body, including the brain, is affected. Fresh air affects the purity of the blood. The freshest air is out of doors, and it is the duty of everyone who wishes to be healthy to spend a certain amount of time in the open air. Good food is not necessarily expensive food.

"Exercise and rest should alternate and balance each other. It is quite possible to take too much exercise, and this side of the question must be guarded against as carefully as the other.

"Women, as a rule, do not rest sufficiently. Every woman should try during the day to get a few minutes of rest, even if it interferes with her regular work. It is impossible for her to attend to the health and welfare of her family if her own health suffers from overwork and lack of rest. She should follow her husband's example. Although he is busy all day long, he generally makes it a hard-and-fast rule to rest during the evening in the very best way, namely—by change of employment."

The minister who is given to change, and who is never quite satisfied that he is in the right place, does not believe in the guidance of an unerring Providence and an unerring Spirit. He may profess to believe, but really he is an unbeliever walking by sight, and not by faith.

CATARRH CANNOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists, price 75c.
Hall's Family Pills are the best.

Some of the Cured.

CHARLES W. TIPPETT,
Tippecanoe, Ind.
Cured of Paralysis.

JOEL SHOEMAKER,
North Yakima, Wash.
Cured of Locomotor Ataxia.

Mrs. M. C. WHITE,
Mason, W. Va.
Cured of Paralysis.

Mrs. HARRIET BEGOLE,
Ypsilanti, Mich.
Cured of Partial Paralysis.

Mrs. EMILY SEAMAN,
31 DeWitt St., Buffalo, N. Y.
Cured of Nervous Prostration.

Mrs. H. T. SALISBURY,
11 Follett St., Pawtucket, R. I.
Cured of Locomotor Ataxia.

H. N. WARNER,
Minden, Neb.
Cured of Paralysis

JAMES SHELTON,
Bourbon, Ind.
Cured of Paralysis.

G. H. SNYDER,
Lawrence, Kan.
Cured of Creeping Paralysis.

Mrs. MINNIE FIEDLER,
Mt. Pleasant, Iowa.
Cured of St. Vitus' Dance.

The above are a few cases from hundreds cured by Dr. Williams' Pink Pills. If you are a nervous sufferer, write us. Advice will cost you nothing.

Severe Nervous Disorders

That Dr. Williams' Pink Pills for Pale People have cured obstinate cases of locomotor ataxia, partial paralysis, and St. Vitus' dance, is the best evidence that they will cure all lesser nervous disorders, because the principle in the treatment of all nervous diseases is the same. Nervousness is a question of nutrition. Food for the nerves is what is needed and the best nerve food in the world is

Dr. Williams' Pink Pills for Pale People

Dr. Williams' Pink Pills for Pale People are never sold by the dozen or hundred, but always in packages. At all druggists, or direct from the Dr. Williams Medicine Company, Schenectady, N. Y., 50 cents per box, 6 boxes $2.50.

WEBSTER'S INTERNATIONAL DICTIONARY

A Dictionary of ENGLISH, Biography, Geography, Fiction, etc.

What better investment could be made than in a copy of the International? This royal quarto volume is a vast storehouse of valuable information arranged in a convenient form for hand, eye, and mind. It is more widely used as standard authority than any other dictionary in the world. It should be in every household.

Also **Webster's Collegiate Dictionary** with a Scottish Glossary, etc. "First class in quality, second class in size."

Specimen pages, etc., of both books sent on application.

G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.

GET THE BEST

A sharp tongue is usually the weapon employed to kill friendship.

The "brooding" man is sure to hatch a large brood of troubles.

The fact that a thing is not profble is not in itself a sufficient ason why it should be avoided. ılking about the weather cannot said to be profitable, but it is ppalling to think how much pain- l silence there would be in the orld without it.

The new agreement between merica and England, whereby merica is allowed to construct ıd operate the Nicaragua Canal, officially signed by Lord Pauncete for Great Britain and Secretary ay for the United States.

The Italian treaty with the Unitl States is interpreted unfavoray by Germany. It is claimed that e reductions made by the United ates are upon articles which are pecially exported by Germany.

Some persons think they are too ung, too weak, or too ignorant o do anything until they reach a me of life when they are too old, ıd then they suddenly realize that is too late.

Hon. Thomas R. Bard of Venıra is elected United States Senor from California by the State egislature.

General Otis is soon to be reeved of his command in the Philpines.

Put self last, but never let it get ut of your sight.

If you want your secret kept, eep it to yourself.

AGENTS WANTED TO SELL

LIFE OF

DWIGHT L. MOODY

BY

Rev. J. WILBUR CHAPMAN, D.D.

One of MOODY'S MOST INTIMATE CO-WORKERS and NEXT TO HIM THE GREATEST EVANGELIST IN THE WORLD. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Terms liberal. Send 20c. to pay cost of mailing an outfit QUICKLY.

JOHN C. WINSTON & CO.,

328 Dearborn Street, Chicago, Ill.

BEGINNINGS IN HOUSEKEEPING

Each bed should have for its outfit three pairs of pillow-cases for its square pillows; two pairs of sheets, which measure a full yard more than the length of the mattress to insure undisturbed and protected covers; two white spreads, of a quality easily laundered and light in weight, and two pairs of large all-wool blankets, of which one pair should be bound separately—these constitute the sole essentials. To them may be added a home-made quilt and comfortable.

The table-linen list include a best cloth for special occasions, three really good ones for general use, and two dozen napkins that will not shed lint. Of towels there is theoretically no limit to needed varieties. Practically, however, there are only a few that are absolutely indispensable. One dozen hem-stitched huck for bedroom use, one dozen checked linen for china, and one dozen crash for the kitchen, all made in yard lengths, besides three roller-towels two and a half yards long, will easily supply the ordinary demand under the conditions imposed. Of course sickness, lavish hospitality, or even a delayed weekly wash-day would necessitate a large supply in each case. A maxim profitably observed by a successful housekeeper is worth passing on for consideration in this connection. "Expense for essentials only, plus remunerative labor, equals thrift." With this in mind, one can easily determine how much can or must be added to the supply on hand in January, when the thoughts of thrifty housewives turn toward the linen-closet. Usually one pair of sheets and two pairs of pillow cases are sufficient for the annual replenishing. Two table-cloths, one dozen napkins and one-third the towel list added each year will insure comfort under ordinary conditions.—[Christian Uplook.

The expedition of General Kobbi, through Luzon, Leyte and Samar has resulted in the scattering of several bodies of insurgents, the capture of forty brass cannon, and several hemp ports opened.

The transport *Meade* brings 139 military prisoners from Manila.

"WITH BRAINS SIR!"

A great artist was once asked what he mixed his pigments with to obtain such wonderful effects. His reply was: "With brains, sir!"

This would be the real answer to hundreds of people who are all the time asking what Dr. Pierce's medicines are mixed with to produce such marvelous cures. These medicines are the result of Dr. Pierce's thorough professional education; his deep study of the principles of *materia medica* and of the human physiology in health and disease; and above all his unparalleled practical experience.

"I thank God for giving you wisdom and knowledge, and guiding you in making these medicines," says Mrs. H. A. Alsbrook, of Austin, Lonoke Co., Ark., in an earnest letter to Dr. Pierce. "After five months of great suffering I write this for the benefit of other sufferers from the same afflictions. I doctored with our family physician without any good results, so my husband urged me to try Dr. Pierce's medicines—which I did, with wonderful results. I am completely cured. I took four bottles of Dr. Pierce's Favorite Prescription, four of his 'Golden Medical Discovery' and two vials of his 'Pleasant Pellets.'"

There is no medicine in the world that has helped and cured so many weak and ailing women, as Dr. Pierce's Favorite Prescription. It was devised solely for that purpose by one of America's most eminent specialists in this particular field of medical practice. Any woman may write to Dr. Pierce for advice which will be sent confidentially and absolutely free of charge.

Dr. Pierce's great thousand-page Common Sense Medical Adviser will be sent for the mere cost of mailing; paper-bound for 21 one-cent stamps, or cloth-bound for 31 stamps. It is a grand and useful book. Address Dr. R. V. Pierce, 663 Main Street, Buffalo, N. Y.

CHAS. H. JACOB & CO.

Funeral Directors & Embalmers

318 Mason Street

Bet. Geary and O'Farrell

Telephone Main 5213 *San Francisco*

MURRAY M. HARRIS

Organ Builder

Church, Chapel and Parlor Pipe Organs

657, 659 San Fernando St.

LOS ANGELES, Cal.

Factory larger and employs more men than all other organ factories combined west of St. Louis. Catalogue free.

Tel MAIN 363.

G. W. Keeler H. E. Snook G. P. Prechtel

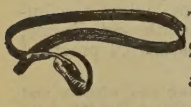
Golden Gate Undertaking Co.

2425-2429 Mission Street
Telephone Mission 102

C. H. Ashley
H. S. McCurdy
Assistants

C. HOULT & CO.

MANUFACTURERS OF



Trusses, Shoulder Braces and Supporters.

507 Kearny, near California Street.
SAN FRANCISCO.

All kinds of instruments for Club Feet, Knock Knees, Bow Legs, Weak Ankles, and all sorts of Spine Apparatus.

Elastic Stockings for Cure of Enlarged Veins of the Leg

LADY ATTENDANTS FOR LADIES.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

H. LE BARON SMITH
The American Tailor
820 Bush Street Above Montgomery
15 per cent to clergymen

BOOK AGENTS WANTED FOR
the grandest and fastest-selling book ever published,
Pulpit Echoes
OR LIVING TRUTHS FOR HEAD AND HEART.
Containing Mr. MOODY'S best Sermons, with 500 Thrilling Stories, Incidents, Personal Experiences, etc., as told
By D. L. Moody
himself. With a complete history of his life by Rev. CHAS. F. GOSS, Pastor of Mr Moody's Chicago Church for five years, and an Introduction by Rev. LYMAN ABBOTT, D. D. Brand new. 600 pp., *beautifully illustrated.* ☞1,000 more AGENTS WANTED—Men and Women. ☞Sales immense—a harvest time for Agents. Send for terms to A. D. WORTHINGTON & CO., Hartford, Conn.

HOTEL.

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN

ROYAL HOUSE
126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH.

ELEVATOR ON OFFICE FLOOR.

New fire-proof brick building, metallic fire escapes front and rear; near the Baldwin Hotel. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room, all the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $7 to $30.

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door

HOTEL RAMONA
Adjoining Y. M. C. A. Building
130 Ellis Street, - San Francisco
—EUROPEAN PLAN—
First-class in every respect. Sanitary Plumbing Hot and Cold Water in Rooms, Electric Lights and Bells.
CARS TO ALL PARTS OF THE CITY PASS THE DOOR
50c. to $1.50 per day. Weekly and Monthly Rates Made
MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

Samuel Foster Morris Marcus
Arthur J. Foster Fred H. Hersey
Lyman D. Foster

S. FOSTER & CO.
Wholesale Grocers
Established in 1866.
Exporters of California products.
Sole agents Top-o'-Can Butter.
Proprietors Diamond Y.A. Cheese.
26 and 28 California St.,
SAN FRANCISCO.

Dollar Shoes. Not often we can sell a good shoe for a dollar or less. Just now we offer ladies' fine kid shoes for Sunday wear, sizes 2 to 7, button or lace, D, E, EE widths, at $1 per pair; mailing, about 20 cents.

Child's 6 to 8, same quality, button...65c
Child's 8½ to 11, same quality, but...80c
Misses' 11½ to 2, same quality, button.95c

Send for complete lists of wearing apparel, house furnishings and provisions. Will save money on every article at

SMITHS' CASH STORE
25-27 Market St., . San Francisco

THE Editor of The Pacific and Rev. E S. Williams, at Saratoga, heartily commend Oak Grove Cottage, at Saratoga. Open to visitors all the year. Address Charles C. Bell.

If you wish to rent a house in Oakland, either furnished or unfurnished, or to purchase property improved or unimproved, business or residence, or if you desire to make loans on business property at 6½ per cent, or residence at 7½ to 8½ per cent, communicate with

W. E. BARNARD & SON
1118 Broadway, Oakland

YOU DON'T KNOW unless you have tried us, whether we cannot render you valuable services. *We do serve hundreds* of business and professional men—have served them for years. A month's trial order will show whether we can serve you. Better send it TO-DAY.

ALLEN'S PRESS CLIPPINGS BUREAU,
Montgomery St., San Francisco

THE DINNER PAIL
is a little eight-page monthly, published by "Silent Workers," an incorporated company of Friends, in the interest of helpful educational work they are doing for the world. Character building is their aim, "Others" is their motto. Annual subscription 25 cents; stamps will do. Can you spare this much for "others," or send postal for sample copy. Address "Silent Workers," 934-936 Harrison St., San Francisco, Cal., U.S.A.

"THE DINNER PAIL will be whatever its friends make it," writes an interested Friend.

Ferry's SEEDS
grow paying crops because they're fresh and **always the best.** For sale everywhere. Refuse substitutes. Stick to **Ferry's Seeds** and prosper. 1900 Seed Annual free. Write for it.
D. M. FERRY & CO., Detroit, Mich.